L. rel.
1880

THE

MPONGWE GRAMMAR.

L. rel.
1880

[Wilson J. L.]
~~Grammar~~
(mpongwe)

A

GRAMMAR

OF THE

MPONGWE LANGUAGE,

WITH

VOCABULARIES:

BY THE

MISSIONARIES OF THE A. B. C. F. M. GABOON MISSION, WESTERN AFRICA.

NEW YORK:

SNOWDEN & PRALL, PRINTERS, 60 VESEY STREET.

1847.

BIBLIOTHECA
REGIA
MONACENSIS

CONTENTS OF GRAMMAR.

Page.

INTRODUCTION.....5
ORTHOGRAPHY.....9
Vowel sounds.....9
Diphthongs.....9
Consonants.....9
ETYMOLOGY.....11
Article.....11
NOUNS.....11
Number and Classification of Noúns.....12
First declension.....12
Second do.....13
Third do.....13
Fourth do.....13
Verbal Nouns.....14
ADJECTIVES.....15
Degrees of Comparison.....15
Number and Inflection of Adjectives.....15
Classification of Adjectives.....16
First Class of do.....16
Second do. do.....17
Third do. do.....17
Numeral Adjectives.....17
Ordinal Numbers.....18
Relative position of the Noun and Adjective.....19
General Remarks on Adjectives.....20
PRONOUNS.....20
Personal Pronouns.....20
Relative Pronouns.....23
Definite Pronouns.....23
ADVERBS, PREPOSITIONS AND CONJUNCTIONS.....25
Prepositions.....26
Conjunctions.....26
Adverbs.....27
INTERJECTIONS.....27
VERBS.....28
Regular Verbs.....28
Conjugation of the Verb.....29
Simple Conjugations.....29
Compound Conjugations.....30
Affirmative and Negative forms of the Verb, Active and Passive Voices..31
Moods.....32
Tense, Number and Person of Verbs.....33
Tenses of the Imperative.....35
Tenses of the Subjunctive, Potential, &c.....36
Miscellaneous Remarks.....37
Irregular Verbs.....37
Verb of Existence.....37
Participles.....38
Inflection of the Regular Verb Tŏnda, to Love.....38
SYNTAX.....41
Parable of the Prodigal, with an interlineation of English.....45
Miscellaneous Remarks.....47

INTRODUCTION.

The Mpongwe is a dialect of Western Africa, spoken on both sides of the Gaboon river, at Cape Lopez, Cape St. Catherine, and in the interior, to the distance of two or three hundred miles. It belongs to one general family of languages which prevails over the whole of the southern half of the African Continent. It is less or more nearly allied to all the dialects along what may be called the Western Coast of Southern Africa, to the Bechuana, Kafir, Zulu, and other dialects of South Africa, and to the languages of Mosambique and Zanzibar on the Eastern Coast, but has no known affinities to any of the languages north of the Mountains of the Moon. The different members of this great family of languages vary materially as dialects, but they all retain enough of their original characteristics, to remove all doubt as to their common origin. A variety of causes have operated to produce differences among the dialects of this one great family of languages, among which may be mentioned, the want of written standards, the remote regions of country in which the different tribes reside, their diversified employments and pursuits, the want of extensive governments, and especially, the various foreign nations with whom they have had commercial intercourse for a long period, and from whom they must necessarily have borrowed many words.

Those along the Western Coast have borrowed largely from the Portuguese, those near the Cape of Good Hope from the Dutch and English, those of Mosambique from the Portuguese and Madagascar, whilst those higher up the coast have drawn quite as freely from the Arabic.

Notwithstanding these accessions of foreign words, however, the different dialects retain their original words and grammatical principles without material modification, and show more affinity for each other, than could be expected of barbarous tribes living so far apart and having no intercourse.

Nothing, perhaps, has contributed more to keep up these general resemblances, than the peculiar character and structure of the languages themselves.

Their general structure is marked by so much regularity, by so much exactness and precision, and with so much order and philosophical arrangement, that it would require a long period, as well as important changes in the outward condition of the people, to effect any material change in the leading characteristics of their language.

Of these various dialects, none are more nearly allied than the Mpongwe on the Western Coast and the Sowhylee or Swahere on the Eastern Coast, of very nearly the same parallel of latitude. The following are a few of the verbal resemblances that may be pointed out between the Mpongwe and Swahere.

ENGLISH,	MPONGWE,	SWAHERE.
Earth,	*intye*,	*intye*.
Farm,	*kompindi*,	*kupanda*.
Face,	*ozyo*,	*ozo*.
Tongue,	*olĕmĕ*,	*olimi*.
Eyes,	*antyâ*,	*matyo*.
Teeth,	*anâ*,	*mano*.
Shoulder,	*ivĕga*,	*bĕga*.
Dog,	*mboa*,	*mboa*.
Pig,	*ngowa*,	*nguluwe*.
Goat,	*mboni*,	*mbozi*.
Monkey,	*nkĕma*,	*kima*.
Bee,	*nyowe*,	*nyuke*.
Doctor,	*oganga*,	*mganga*.
White beads,	*ozyange*,	*oshanga*.
To-day,	*lĕlâ*,	*lĕâ*.
One,	*mâri*,	*mâja*.
Two,	*mbani*,	*mbiri*.
Three,	*taro*,	*tatu*.
Four,	*nai*,	*ne* or *ine*.
Five,	*tani*,	*tani*.
Eight,	*nanai*,	*nani*.
All,	*yodu*,	*yote*.
Bad,	*mbe*,	*bebai*.
I,	*mie*,	*mie*.
He,	*yĕ*,	*yĕye*.
Who,	*mande*,	*nane*.
To roast,	*ko-pika*,	*ko-pika*.
To fall,	*kwa*,	*kwanguka*.
To pay,	*pĕ*,	*nipĕ*.
To go,	*kĕnda*,	*nĕnda*.
To leave,	*tiga*,	*wiga*.
To speak,	*kamba*,	*kwambie*.
To send,	*toma*,	*tuma*.
Sleep,	*nana*,	*lala*.

If the comparison included other dialects on the Western Coast, in the vicinity of the Gaboon, it would appear that more

than one-fourth of the words of Swahere were either the same or very nearly the same as those of these dialects.

Similar affinities may be traced, but not to the same extent, between the Mpongwe and the dialects of South Africa and Mosambique, as may be seen from the following specimens.

English,	Mpongwe,	Bechuana,	Kafir,	Mosambique.
Salutation,	*bolo*,	*boro*,	*bulisa*.	
Antelope,	*nkambi*,	*khama*,		
Father,	*rera*,	*rare*,	*yise*.	
Rain,	*moula*(Bat'dia'),	*pula*,	*mvula*.	
Child,	*onwana*,	*kwanage*,	*unyana*.	
Behold,	*vona*,		*bona*.	
Arise,	*nŏngwa*,		*tŏngeni*.	
To him,	*ko-yĕ*,		*kuyĕ*.	
Come from,	*vila*,		*vela*.	
All,	*yodu*,		*yoke*.	
With him,	*n'ayĕ*,		*nayĕ*.	
Hunt,	*buta*,		*buze*.	
My child,	*onwana wam*,		*nyana wam*.	
To fall,	*poswa*,		*poswa*.	
To teach,	*nĕnja*,		*nĕnza*.	
Love ye,	*rŏndani*,		*tandani*.	
To do,	*janja*,		*jenjalona*.	
Thing,	*eza*,		*izinto*.	
Enter,	*jingina*,		*gina*.	
Three,	*taro*,	*t'harro and bararro*,	*atatu*,	*batatu*.
Ten,	*igomi*,	*sjume*,	*sumi*,	*kumi*.
Tooth,	*anâ*,	*meno*,		*meno*.
Pig,	*ngoa*,		*ngu*,	*gurue*.
Man,	*mtu* (Bat dial'),		*mtu*,	*muntu*.
Water,	*majim* (Panwe),		*mazi*,	*madji*.

The grammatical structure of these various dialects show equally as much affinity as their verbal resemblance, and is characterized by so many striking peculiarities that no doubt is left of the identity of their origin.

Between this great family of languages however and those spoken by the the negro races north of the Mountains of the Moon, there are not the most distant affinities. Indeed it is almost impossible to conceive how they could be more unlike. Those in Northern Africa, generally, are characterized by an excessive number of harsh, inarticulate nasal and guttural sounds, by a very limited number of inflections, by a want of precision in the expression of ideas, the want of arrangement in their grammatical principles, and with a very limited power of expansion; whilst those South, if the Mpongwe dialect may be taken as a specimen, are characterized by just the reverse. How an uncultivated people, like those of the Gaboon, could

have come in possession of a language so beautiful and so philosophical in all of its arrangements, is a question which cannot easily be answered. The tribe by whom it is spoken, though elevated considerably above most of the tribes of Africa, cannot at most be regarded in any other light than a semi-civilized people.

The language, until within a few years past, has never been written: the people have no idea of the power of letters, and yet all the complicated principles of their grammar have been preserved with unvarying uniformity. They have no traditionary stories from which it could be inferred, that they had descended from a people of greater cultivation. For more than two centuries they have been engaged in commerce, acting as factors between interior tribes and European vessels. In the prosecution of their business, they discover a great deal of shrewdness, and cannot easily be over-reached either by white men or their own people. They possess a great deal of vivacity of disposition and are imaginative beyond any people we have ever known; and although they have no written literature, they have a great deal in the form of proverbial sayings, fables, and traditionary stories, and it is common for them to spend most of their leisure hours in rehearsing and listening to these fables and stories. They have generally a good deal of mental activity, and some of them show an astonishing amount of correct knowledge on all subjects, which come within the reach of their observation.

Whether the disposition and habits of the people have been moulded by the character of the language, or the language on the other hand, has been adjusted to suit the character of the people, cannot easily be determined. At present, and for centuries past, no doubt, they have exerted a reciprocal influence upon each other. And this is not more characteristic of this particular people than it is of all other tribes of the country.

ORTHOGRAPHY.

1. The vowel sounds which occur in this language are *a* sounded as a in far, *â* as a in water, *e* as a in hate, *ĕ* as e in met, *i* as i in machine, *ĭ* as i in pin, tin, &c., *o* as o in note, *ŏ* as o in not, *u* as oo in moon.

2. These sounds fluctuate materially, and sometimes run into each other. The sound of *a* varies considerably, but is never so long as *a* in father, except in the word *agnandi*, grief, and never so short as *a* in hat, except in the word *gnandi*, jealousy; the object of the use of these extreme sounds of the same letter in these two cases, being to make a distinction between two words, whose orthography would otherwise be very nearly the same. The sound of â and ŏ are not always distinguishable, except where they occur in juxta-position, as in the word *ilŏngâ*, country; and so e and ĭ frequently run into each other; e and ĕ final, cannot always be distinguished, except some grammatical principle is indicated by the use of the one or the other.

3. The simple vowels a and i, before the letter n or l, have something of the nasal sound, and may be heard in the words, *anlaga*, *inle*, *sunginla*, &c. which are not pronounced *an-laga*, *in-le* and *sungin-la*, but as if a and i run into or were followed by the mixed sound of n and l.

4. *Diphthongs.*—These are *ai*, sounded as i in pine, *au* as ow in how, now, &c. and *iu* as u in pure. *Au* occurs but seldom, and when final has an indistinct or nasal sound, as if followed by an obscure *n* or *m*. It is found in the word *osaun*, thing, which is variously written by those who have studied this language, *osaun*, *osau*, *osaunh*, *osaum*, and even *osam*. *U*, when preceded by *j* or *y*, as in the words *njuke* and *yuwi*, has the sound of the diphthong *iu*.

5. *Consonants.*—The simple consonant sounds are *b*, *d*, *f*, *g* (always hard), *h* (but never except in the combination *sh*), *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*, *z*; each of which has a clear, well-defined sound of its own. The following are consonant combinations of frequent occurrence, both at the beginning and in the middle of words, viz. *mb*, as in the word *mboni*, goat; *mp*, as in *mpolu*, large; *mw*, as in *mwĕra*, to scratch; *nd*, as in *ndondoa*, high; *nj*, as in *njŏnga*, a man's name; *nk*, as in *nkala*, town; *nt*,

as in *ntono*, the breast; *nty*, as in *ntyâni*, shame; *ny*, as in *nyâla* new; *ngw*, as in *ngwĕ*, mother; *nw*, as in *onwana*, or *nwa*, child; *gn*, as *gnandi* and *a-gnandi*; *gw*, in *gwi*, where; *fw*, and *vw*, as in *fwemi*, to err; and *vwela*, call; *zy*, as in *zyele*, is not; *sh*, as in the words *ishâlâ*, care; and *shi*, it; though by the generality of persons these words are pronounced *is-âlâ*, and *si*. *M*, at the beginning of a word is followed only by *b* and *p*, and in one single case by *w*. *N* is followed by *d*, *g*, *j*, *k*, *l*, *t*, *w*, *y*, *ty* and *gw*, but never by *b*, or *p*. Both of these classes of words are pronounced as if the *m* or *n* was preceded by a half vowel or *sheva*. When *a* or *i* is prefixed to such words to form the plural number, the initial *m* or *n* unites with the prefix vowel and forms a separate syllable; thus, *mpogo*, mouse, in the plural becomes *im-pogo* or *sim-pogo* and not *i-mpogo*. *Nd* seldom occurs at the beginning of a word, except in a few monosyllables, as *ndĕ*, *ndâ*, &c. *Nk*, when preceded by *i*, is pronounced as if *g* interposed, thus *inkala* is not pronounced *i-nkala* nor *in-kala*, but *ing-kala*. *Nw* is not separated in consequence of being preceded by *o* or *a*; thus *onwana* is not pronouced *on-wana* but *o-nwana*. *Ngw*, in the middle of a word, usually doubles the *g*, thus *ingwĕ* is not pronounced *in-gwĕ*, but *ing-gwĕ*, and the same may be said of *ng* in the middle of a word; thus *bŏnga* is pronounced *bŏng-ga*, though this and similar words are written with a single *g*. *Ny*, at the beginning of words, is common to all the dialects of north and south Africa, but is not easily explained; before *u* it is pronounced (i. e. *nyu*) like *new* in news, and *neu* in neuter. *Ty* is pronounced like *ch* in chair. *Nty*, when preceded by *i* or *a*, the *n* unites with the prefix vowel, and forms one syllable, whilst *ty* forms the beginning of another. *Gn*, at the beginning of a word, is difficult of pronunciation, but almost the only one that is really so in the language. There is an intermediate sound between *v* and *w*, that is usually, but not accurately represented by *fw* or *vw*; indeed, it seems to partake in some measure of the three letters *f*, *v*, *w*, but is not one or the other. *Nl*, in the middle of a word, is designed to indicate a nasal sound of the vowel by which it is preceded (see Sec. 3). This same mixed consonant sound also occurs at the commencement of a few monosyllabic words, as in the prepositions *ne*, *na*, *nla*, &c. There is also an intermediate sound between *m* and *w*, as in the word *omanda* or *owanda*, day time; but it is usually written with one or the other of these letters.

6. Two vowels seldom come together in the Mpongwe language, except *i* and *a*, in such words as *mbia*, good, *bendia*, to cause to be angry, &c. and in such words as *wao*, *sao*, *mao*,

&c. When one word ends in, and the succeeding one commences with a vowel, one of three things takes place, 1st, a consonant must be interposed, thus *ayoni sinyare*, instead of *ayoni inyare;* or, 2d, one of the vowels must fall away, thus *n'ayĕ*, by him, is used for *na ayĕ* or *ne aye*; or, 3d, the two vowels coalesce and form a new sound, thus *kĕ, ayĕ* becomes *k'âyĕ*; and so *oma ombe*, bad person, becomes *omâ 'mbe ; onwa* or *onwana ombe*, a bad child, becomes *onwâ 'mbe : ne be tŏnda e*, becomes *ne be tŏndĕ.* According to the same rules of contraction and coalescence, other changes still more remarkable occur; thus, *ndego yazyo*, our friend, becomes, *ndeg 'wazyo*,* &c. &c.

ETYMOLOGY.

7. The parts of speech in the Mpongwe are, nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, and interjections.

8. *Article.*—The Mpongwe possesses no article, definite or indefinite. The want of an indefinite article, if supplied at all, is done by the use of the numeral for one; thus, *mi jena omâ mâri*, I see *one* person, for *a* person. The want of a definite article is variously supplied, by the demonstrative adjective pronoun, by the definite pronoun, or by the copulative conjunction *n'*, *ne* or *ni.* Thus, they say, *onomi winâ*, this man, or *onomi wânâ*, that man, for *the* man: and so, *Dâgula y'onwana wi Songe*, Dâgula *the* son of Songe, though the definite pronoun *y'*, which is here translated *the*, forms a connecting link between the two nouns, and agrees with the first noun, as an adjective would with its proper substantive. The following sentence furnishes an illustration of the use of a copulative conjunction for the definite article, viz.: impânlâ mesânâ imbani,
paths these two
ni mâri yi kĕnda gwigonu, ni mâri yi kĕnda, &c., which might
the one it leads above, *the* one it leads, &c.
be rendered, "of these two paths, *and* one leads above, *and* one leads," &c.

NOUNS.

9. Mpongwe nouns have number and classification, but

---

* The contractions, elisions and coalescences which occur in the Mpongwe, frequently change a whole clause of a sentence to a single word; thus, the phrase, *ayĕ re oma ompolu*, he is a great person, is reduced to *arompolu.*

neither gender nor case. The gender is formed by suffixing the word for male or female to the noun; thus, *onwana w'onomi*, a male child, for a boy; and so, *onwana nyanto*, a female child, for a girl. The accusative or objective case of nouns is always the same as the nominative.*

The possessive case is formed by interposing the definite pronoun between the nouns, but in the reverse order from that practised in the dialects of northern Africa; *ivanga ny'Anyambia*, i. e., the law *it* of God, for God's law; and so, *ampanga m'Anyambia*, i. e., laws *they* of God, for God's laws—in both of which cases, the definite pronouns *ny'* and *m'* agree with the nouns by which they are preceded, and not with those by which they are followed, and with which they are incorporated.

NUMBER AND CLASSIFICATION OF NOUNS.

10. All Mpongwe nouns may be arranged into four *classes* (which, for the sake of convenience, will be denominated declensions, though this is not strictly a philosophical use of the term), each one of which has a peculiar mode of its own of deriving the plural from the singular number. This classification of nouns, which forms a striking feature in the language, is rendered still more prominent, by the manner in which the adjectives and definite pronouns are inflected to accommodate themselves to them severally.

FIRST DECLENSION.

11. This declension embraces all those nouns which commence with one or more consonants and form their plurals by prefixing *i* or *si;* thus,

	SINGULAR.	PLURAL.
Cow,	*nyare*,	*inyare* or *sinyare*, cows.
Knife,	*swaka*,	*iswaka* or *siswaka*, knives.
Basket,	*tondo*,	*itondo* or *sitondo*, baskets.

Note.—Verbal or derivative nouns, which commence with the initial *i*, have no singular forms, and are therefore to be arranged under the head of plural nouns of the first declension. To this class, belong such nouns as, *inumba*, hatred: *ibenda*, anger; *itŏnda*, love, &c. &c.

---

* This does not hold in relation to personal and definite pronouns (which see).

SECOND DECLENSION.

12. This declension embraces only those nouns which have *e* for their initial letter; and they derive their plurals simply by dropping this letter, thus:

	SINGULAR.	PLURAL.
Chest,	*egara*,	*gara*, chests.
Tree,	*erere*,	*rere*, trees.

NOTE.—If the first consonant of the word be *z*, in forming the plural, not only is the initial *e* dropped, but *z* is invariably changed into *y*; thus,

	SINGULAR.	PLURAL.
Book,	*ezango*,	*yango*, books.
Thing,	*ezâma*,	*yâma*, things.
"	*eza*,	*ya*, things.
Broom,	*ezâmbâlâ*,	*yâmbâlâ*, brooms.

THIRD DECLENSION.

13. Under this head are included all those nouns which have *i* for their initial letter (verbal or derivative nouns excepted), and form their plurals by changing *i* into *a*, thus:

	SINGULAR.	PLURAL.
Sheep,	*idâmbe*,	*adâmbe*, sheep.
Duck,	*izâge*,	*azâge*, ducks.

NOTE.—1. If the second letter or first consonant be *v*, not only is the initial *i* changed into *a*, but *v* is changed into *mp*, thus:

	SINGULAR.	PLURAL.
Law,	*ivanga*,	*ampanga*, laws.
Wing,	*ivava*,	*ampava*, wings.

NOTE.—2. To the plural number of this declension, belong all those nouns which have but one number; they are such, generally, as the names of liquids, as *aningo*, water; *alugu*, rum; *agali*, oil, &c.

FOURTH DECLENSION.

14. This declension comprises all those nouns which have *o* for their initial letter; and they form their plurals, 1st, by changing *o* into *i*, or, 2d, by changing *o* into *a*; thus,

	SINGULAR.	PLURAL.
Nut,	*olonda*,	*ilonda*, nuts.
River,	*olâvi*,	*ilâvi*, rivers.
Man,	*onomi*,	*anomi*, men.
Child,	*onwana*,	*anwana*, children.
Arm,	*ogâ*,	*agâ*, arms.

NOTE.—If the first consonant is *w*, in forming the plural, the *w* is either changed into *m* or into *b*; thus,

	SINGULAR.	PLURAL.
Ship,	*owatanga*,	*amatanga*.
Canoe,	*owaro*,	*amaro*.
Feather,	*owowa*,	*ibowa*.

15. There are several irregularities under this declension: thus, *anlaga*, people, is the plural of *oma*, person; *anto*, women, in the singular, is *omanto* or *onwanto*, the first of which means a female person, and the second a female child. *Owĕmbâ* or *wĕmbâ*, soup, belongs to this declension, but is irregular.

16. Those nouns which terminate with *a*, when followed by a word that commences with *y* or *w*, change *a* into *i*; thus, *swaki yam*, my knife, and not *swaka yam*; and so, *ilambi wam*, my cloths, and not *ilamba wam*. Another change on the final syllable takes place, when *o* is followed by *y*; thus, *ndeg' wazyo*, our friend, instead of *ndego yazyo*. Both of these changes are made for the sake of euphony.

VERBAL NOUNS.

17. There are three kinds of nouns which may be derived from verbs. 1st. *Abstract nouns*, generally, are derived from the present of the indicative, by simply prefixing *i*; thus, from *tŏnda*, to love, comes *itonda*, love; from *benda*, to be angry, comes *ibenda*, anger. This class of nouns belong to the plural number of the first declension, and not to the singular number of the third, or the plural of the fourth declension, as may be inferred from the particular form of the adjective which it invariably takes. 2d. *Nouns of agency* are formed by prefixing *o*, instead of *i*, to the present of the indicative, and by changing *a* into *i*; thus, *noka*, to lie; *onoki*, liar. In some instances, the noun of agency is formed by prefixing *e*, and by suffixing *ni*; thus, *banda*, to commit adultery, *ebandani*, an adulterer. The first of these belongs to the fourth, and the other to the

second declension. 3d. *Frequentative nouns* are formed from the present of the indicative, by changing *a* final into *i*, and by suffixing *ni;* thus, *noka*, to lie; *nokini*, much or habitual lying.

18. There is another species of noun derived from the verb, but not much used, which may be denominated the *Gerund*. It is derived from the radical form of the verb, by prefixing *n*, by changing *a* final into *i*, and by suffixing *ni;* thus, from *tŏnda*, to love, comes *ntŏndini*, the pleasing, or the pleasure of. There may be as many *gerunds* as there are conjugations of the verb, but they are not frequently used.

ADJECTIVES.

19. The number of adjectives in the Mpongwe, is not very considerable; but somewhat more so than in most of the dialects of Western Africa. They have number, inflection and classification, but neither case, gender nor degrees of comparison.

20. The degrees of comparison are expressed, partly by circumlocution, and partly by the aid of the words *viaganu*, or *posiu*, both of which have the force of something like "excel," "more than," &c. The comparative degree is formed by employing one of these words when a comparison is to be instituted between two, or a definite number of objects, thus: *swaki yam viaganu swaki yâ;* i. e., "my knife excels your knife." The superlative degree is expressed when an unlimited or indefinite number of objects are brought together; thus, *swaki yam viaganu iswaki sodu;* i. e., "my knife is better than all knives," or, is the *best of knives*. The idea of comparison is also expressed, but of course very indefinitely, by the *emphasis* that is laid upon the word; for example, when the word *mpolu*, great, is pretty strongly emphasized, it is understood that the object is greater than usual. When the emphasis requires the utmost stretch of the voice, the object is superlatively large. In this way, the comparative degrees of greatness, smallness, hardness, rapidity, and strength, &c., may be conveyed with more accuracy and precision than could readily be conceived.

21. *Number and Inflection of Adjectives.*—Every adjective has not only a singular and plural number, but each one is inflected to correspond with, or to accommodate itself to nouns of all the declensions; i. e. each adjective has a form, both singular and plural, for nouns of every declension. This

singular feature in the language will be better understood by the following illustration; thus:

1st Declension—Singular, *nyare yam*, my cow.
" Plural, *inyare sam*, my cows.

2d " Singular, *egara zam*, my chest.
" Plural, *gara yam*, my chests.

3d " Singular, *idâmbe nyam*, my sheep.
" Plural, *adâmbe mam*, my sheep.

4th " Singular, *otondo wam*, my basket.
" Plural, *itondo yam*, my baskets.

We find here, *yam*, *sam*, *zam*, *nyam*, *mam*, *wam*, &c., as the different forms into which the adjective is inflected in order to accommodate itself to the different classes or declensions of the nouns.

22. *Classification of Adjectives.*—Adjectives are arranged into two distinct classes, according to the different modes by which they are inflected through the various declensions. A third class may be formed of those that are indeclinable.

23. *First Class.*—Under this head, may be grouped all those adjectives and adjective pronouns, which depend upon the aid of the definite pronoun, to express their various numbers and declensions; thus, *'am* is the word for "my," but is never used, unless it has the definite pronoun prefixed; i. e. *yi*, *si*, *zi*, *mi*, &c., which unites with *'am*, by dropping its own vowel; thus, *yi 'am* (literally "it of me," for, my or mine,) becomes *yam*, *sam*, *zam*, &c., according to the declension of the noun to which it belongs.

24. If the adjective commences with a consonant, or if it is a noun that is used as an adjective, the definite pronoun is simply prefixed, and the only inflection which takes place is that upon the prefix pronoun, the radical or original form of the word remaining unchanged; thus, the word *ngulu*, strong, becomes *yingulu*, *zingulu*, *nyingulu*, *mingulu*, &c. The prefix pronoun may have for its vowel, *i*, *a*, or *o*; but by what law it chooses between these, is not known. Under the first class of adjectives may be arranged all the possessive personal pronouns, as, *yam*, my; *yâ*, your; *yĕ*, his; *yazyo*, our; *yani*, your; *yao*, their: the demonstrative adjective pronouns, as, *yinâ*, this; *yânâ*, that; and their compounds, *meyinâ* and *meyânâ*; and various other adjectives, as, *yonigi*, sweet; *yinoni*, bitter; *yingulu*, strong; *yimpyu*, hot; *yatenatena*, red; *yapupu*, white, &c. &c.

25. *Second Class.*—Adjectives of this class reject the definite pronoun altogether, and are inflected like so many nouns of the different declensions; that is, in the first declension, it has the form of a noun of this declension; in the second declension, like a noun of that declension, &c. This will be better understood by a table in which the changes are laid down; thus:

1st Declension—Singular, *nyare mpolu*, a big cow.
" Plural, *inyare simpolu*, large cows.

2d " Singular, *egara evolu*, a large chest.
" Plural, *gara volu*, large chests.

3d " Singular, *idâmbe ivolu*, a large sheep.
" Plural, *adâmbe ampolu*, large sheep.

4th " Singular, *olâvi ompolu*, a large river.
" Plural, *ilâvi impolu*, large rivers.

26. The changes wrought upon the incipient consonant or combination of consonants, varies in different words. The *mb*, in the words *mbia*, good, and *mbe*, bad, undergoes the same changes in the second and third declensions that *mp* does; i. e., they become *evia*, *ivia*, *eve*, *ive*, &c. *Mp*, in the word *mpe*, short, is changed into *p*; thus, *nyare mpe*, a short cow; *egara epe*, a short chest, &c. *Nd*, in the word *nda*, long, is changed into *l*; thus, *mpânlâ nda*, a long path; in the second declension, we have *egara ela*, a long chest, &c. *Ny*, in the words *nyenge*, many, much, and *nyango*, small, is changed into *z* in the singular number, into *y* of the plural of the second declension, and into *m* in the plural of the third. These inflections, however, will be better understood by a careful examination of the table of nouns and adjectives; which see.

27. There are a few adjectives that are indeclinable, and of course, are used in connexion with nouns of all declensions, without any variation of their ground form. To this class belong the word *nâmbe*, black; *nai*, four, &c.; but they are not numerous. These, though few, may be denominated the third class of adjectives.

NUMERAL ADJECTIVES.

28. The manner of counting in this language, is strictly the decimal system. They count up to ten, when there is a reduplication: ten and one for eleven, ten and two for twelve, &c. Twenty are two tens, thirty are three tens; one hundred, for

which they have a name, *nkama*, is ten tens. Beyond one hundred, they reduplicate, and make two hundred, three hundred, &c. They use the English word thousand, having no term for any higher number than one hundred.*

29. The following is a list of the numerals:—

1. mâri.
2. mbani, vani, ambani, &c.
3. tyaro, taro, araro, &c.
4. nai.
5. tyani, tani, atani, &c.
6. orowa or rowa.
7. orâgenu and râgenu.
8. nanai.
9. inâgomi.
10. igomi.
11. igomi ni mâri (ten and one).
12. igomi ni mbani (ten and two).
20. agomi mbani (two tens).
30. agomi nytaro (three tens).
100. nkama.
200. inkama mbani (two hundreds).
1000. inkama igomi (ten hundreds).

30. The numerals, according to their orthographical structure, belong to the first, second, or third (indeclinable) classes of adjectives; *orowa*, *orâgenu*, *inâgomi*, and *igomi*, commencing, as they do, with vowels, belong to the first class, but are not generally inflected, except when they are used as ordinals, and except where the incipient vowel falls away for the sake of euphony. *Mâri*, *nai*, and *nanai* belong, for the most part (but not universally), to the third or indeclinable class. *Mbani*, *tyaro*, and *tyani* are of the second class of adjectives; and hence we have from *mbani*, *vani*, *avani*, &c.; and from *tyaro*, *taro*, *araro*, &c.; and from *tyani*, *tani*, *atani*, &c.

31. The ordinal numbers are derived from the cardinal, by simply prefixing to the latter the definite pronoun of the noun to which it belongs. If the cardinal number commences with a vowel, the definite pronoun drops its own vowel, and incorporates itself with the numeral; but if it commences with a con-

---

* The mode of counting in the different dialects of Africa is very variable. The Grebo counts to five, when there is a reduplication; to ten, when there is another; and to twenty, when there is a third. *Huba* is ten twenties, or two hundred. All these different modes of counting have arisen from the use of the fingers in enumeration.

sonant, the definite pronoun retains its vowel, and is simply prefixed, choosing, however, that vowel which will be most consonant to the laws of euphony. Thus we have, *yimâri*, first; *yimbani*, second; *yintyaro*, the third, &c. Each one of these ordinals has as many different forms as there are declensions; thus, we have, *yimâri*, *zimâri*, *nyimâri*, &c. For a more full illustration of these principles, see table of nouns and adjectives.

32. The distributives are formed simply by a repetition of the cardinal numbers; thus, *mâri-mâri*, one by one; *mbani-mbani*, two by two, &c.

THE RELATIVE POSITION OF THE NOUN AND THE ADJECTIVE.

33. When there are not more than two adjectives belonging to the same noun, they always follow and stand in juxta-position to it; thus, *nago mbia*, a good house; *impani yani mbe*, fashions your bad; for, your bad fashions. If there are more than two adjectives, and especially if one of them is an adjective of quantity, it may be separated from its noun by several intervening words; hence we sometimes find the word *yodu*, all, at the end of a clause or sentence, whilst its noun stands at the beginning. When two or more adjectives, belonging to the same noun, are coupled to each other by a copulative conjunction, the relative position of the noun and its adjectives, are somewhat peculiar; thus, *avieni go denda evia emâri na evilo evolu;* for, he
he came to do good one and work great;
came to do one great and good work.

34. Numeral adjectives also vary from the general rule as to their relative position to the noun. When the numeral is ten, or under that, it invariably conforms to the general rule, and stands next to the noun; thus, *anlaga avani*, two persons; *inago tani*, five houses, &c. When the number is more than ten, and less than one hundred, the word for *ten* or *tens*, goes before the noun, whilst the multiplicator follows and stands next, and the noun may or may not be repeated before the units, if there are any; if the noun is not repeated, the units are joined to the multiplicator by the copulative conjunction; thus, *agomi m'imboni ambani ni nai;* for twenty-four goats; or thus
tens of goats two and four;
(which is the most common phraseology), *agomi m'imboni ambani n'imboni nai.*
tens of goats two and goats four.

If the number exceeds one hundred, it is expressed thus:

Nkama y'imboni mâri n'agomi ambani ni nai;
Hundred of goats one and tens two and four;

for one hundred and twenty four goats. Sometimes, the multiplicator in the plural is used alone; thus, *akânda ambani*, for twenty plantains, the *tens* being implied by the plural form of the multiplicator. In the preceding illustrations it will be perceived, that *agomi* and *nkama* assume the character of nouns, whilst the words *m'imboni* and *y'imboni*, by taking the definite pronouns which belong to *agomi* and *nkama* respectively, become nouns of the genitive case, and are governed as such.

GENERAL REMARKS.

35. The want of adjectives in this language, is supplied by the use of a noun and verb; sick, hungry, rich, ashamed, &c., are expressed by this means; thus, *mi jâgâ njana*, I am sick with hunger, for, I am hungry; *are ni sika*, he is with money, or, there is money to him (like the Latin *est mihi*, there is to me, for, I have) for, he is rich; and so, *e jena ntyâni;* i. e., he sees shame; for, he is ashamed.

36. As the number of adjectives in the language is not considerable, it follows as a necessary consequence, that those which are used, have great latitude, without much precision of meaning. The word *mbia*, good, is the only word which they have to express the ideas of kind, liberal, merciful, just disinterested, affectionate, &c.; and *mbe*, bad, is used for unjust, cruel, avaricious, offensive, wicked, &c.; and so, *elĕnge* signifies a poor man, fool, stupid, &c.

PRONOUNS.

37. The Mpongwe is exceeding rich in pronouns; and, in this way, not only acquires great flexibility of character, but a degree of precision which but few languages possess. There are three kinds of pronouns, the Personal, Relative and Definite. Possessive pronouns, indefinite and demonstrative adjective pronouns, have been included under the general head of adjectives; which see.

PERSONAL PRONOUNS.

38. Personal pronouns have no gender, but they have number, a variety of forms, and, so far as the objective case differs from the nominative, they may be said to possess case. They admit of no classification corresponding with what is denominated declension, under the heads of nouns and adjectives. There are three of them, each of which has several forms for the singular, a plural, and what may be denominated

an *emphatic* form. The following table will exhibit fully all of the personal pronouns:

	SINGULAR.	PLURAL.	EMPHATIC.
1st person—	*m'*, *mi* and *mie*,	*azuwe*,	*miĕ*.
2d person—	*o*, *â* and *oma*,	*anuwe*,	*awĕ* or *'wĕ*.
3d person—	*e*, *ĕ*, *yĕ*,	*wi*, *wu*, *wao* and *wa*,	*ayĕ*.

Remarks.—1st. *m'* is a contracted form of *mi* or *mie*, and is seldom used, except when followed by *b*, with which it invariably unites itself. There is a real distinction between *mi* and *mie*; so much so, that the natives would feel it to be a material violation of the laws of grammar, to use one where the other ought to be used; but upon what grounds the distinction is made, unless for the sake of euphony, is not known. *Mi* and *miĕ* are both used in the objective case; *mie* is never used as an objective case.

2d. *O* is the ordinary word for the second person singular; when it follows the verb to which it is the nominative, and that verb ends in the vowel *a*, a coalescence takes place between the *o* and final *a*, and forms *â*; thus, instead of saying, *tonda o ayĕ*, you love him, it is invariably rendered *tŏndâ ayĕ*. In the same way, it is incorporated with the verb, when it is the objective case, and is governed by the verb. *'Wĕ*, which is a contraction of the emphatic form, is also used as an objective of the second person singular. *Oma* or *owa*, which signifies person, is also used for the second person singular in the nominative case, but not very frequently.

3d. There are three forms for the third person singular of the pronoun, viz. *e*, *ĕ* and *yĕ*; of these, *e* is the ordinary form; *e* following the verb to which it is either the object or subject, incorporates itself with the final syllable, as the case of the second person just mentioned, and becomes *ĕ* or *yĕ*; the latter, *yĕ*, is sometimes, though not frequently, used as a nominative; more commonly, it is used as an objective, and when thus used, it is to be regarded as a contraction of emphatic *ayĕ*. *E*, before a verb in the historical tense, commencing with *a*, always, in obedience to the laws of euphony, disappears; thus, they never say, *e avangi yâma yodu*, but simply *avangi yâma*, &c.

4th. The plural forms are the same in the nominative and objective cases, except that when it follows a verb ending in *a*, the incipient *a* of the first and second persons disappears, and we have *'zuwe* and *'nuwe*. *Azuwe* is sometimes pronounced *az'wĕ*; but this is a contracted form. *Wi*, *wa* and *wu* are not properly

personal pronouns, but definite pronouns used as such. *Wao* is the only form of the third person plural, and is the same in the nominative and objective cases.

5th. The forms of *miĕ*, *awĕ* and *ayĕ* are used when something emphatic is intended; *awĕ* and *ayĕ* are also used in connection with verbs in the past and historical tenses, in which case the verb uniformly drops its prefix *a*. When these two words occur in the objective, they are always of the contracted forms, *'wĕ* or *'yĕ*.

6th. The third person singular, viz. *e*, when it refers to some object present, and no antecedent is expressed, is applied indiscriminately to objects of the male, female and neuter genders, whether those objects be of the human species, of brutes, or inanimate objects. If the antecedent is expressed, then the definite pronoun (of which we shall presently speak) is used in all cases, except when some person or the Deity is alluded to. *Wao* is never used, except in connection with human beings.

7th. The *reflective pronouns* are formed by suffixing *mĕ* to the emphatic forms and the plural numbers; thus, *miĕmĕ*, myself; *awĕmĕ*, yourself; *ayĕmĕ*, himself; *azuwemĕ*, ourselves; *anuwĕmĕ*, yourselves; and *waomĕ*, themselves.

8th. The relative position of the personal pronoun and the verb is variable. When it is the subject of the verb, it must always be in juxta-position with it; but may be before or after the verb. When it goes before the verb, it sometimes disappears, for the sake of euphony (see note 3, above); sometimes it incorporates itself with the initial vowel of the verb, but, in most cases, stands unconnected with the verb. When it follows the verb, it may be incorporated with it or stand alone, according to circumstances.

If there are two pronouns in the same clause, the one of which is the nominative, and the other the objective of the verb, there will be two modes of construction, according to the position of the nominative; if it goes before the verb, then the objective case follows, and is either incorporated with or stands in juxta-position to the verb by which it is governed; if, on the contrary, the pronoun nominative follows the verb, it must stand between it and the objective case; thus, *anuwe lendi wao nânâ*, ye did thus; or thus, which is the more common construction, *ne be denda 'nuwe wao nânâ;* i. e. and did you them thus. For a more full illustration of these principles, see specimens of Mpongwe, with an interlineation of English, at the end of the Grammar.

RELATIVE PRONOUNS.

38. The relative pronoun for who is *o*, when no question is asked. It can be distinguished from the second person singular only by its relative position in a sentence; i. e. by coming between its antecedent and the verb; thus, *oma o denda yânâ*, the person who did this. The plural of *o* is, *wi* or *wa* (if these be not the definite pronoun);* thus, *mŏngi wi denda nânâ*, the people who did so. The definite pronouns are also used as relative pronouns, irrespective of the character of the antecedent; i. e. whether the relative refers to persons or things; thus, *rera yazyo yi re g'orowa;* i. e. our Father who is in heaven,† &c.

39. The interogative relative pronouns are, *mande*, who; *omande*, what person; and *ande* and *sĕ*, what; *osaun nde*, what for; and the compound *ez'ande*, what thing (compounded of *eza*, thing, and *ande*, what). *Mande* is rendered plural by having *wa* prefixed; thus, *anlaga wamande?* what people? *Zye* is sometimes used in the sense of *what*, in connection with a noun; thus, *egombe zye?* what time? *Oma* joined to the word *'edu*, any, which, &c., *omedu* becomes whosoever, any one, &c. The pronoun (definite) *yi*, in connection with the auxiliary *re*, is often used in the sense of that, which; thus, *ndaga yi re*, the affair which, &c. &c.

40. The demonstrative pronouns are, *yinâ*, this; plural, *sinâ*, these, and *yânâ*, that; plural, *sânâ*, those; and their compounds *meyinâ*, *mesinâ*, *meyânâ* and *mesânâ;* all of which are treated of more fully under the head of adjectives.

DEFINITE PRONOUNS.

41. We come now to treat of one part of speech which belongs to this language, and its kindred dialects, and is perhaps entirely unknown to the dialects of the northern portion of the African continent. It is denominated the *definite pronoun*, but not with philosophical accuracy. It is intimately interwoven with the entire structure of the language, and is used for such a variety of purposes, that it is difficult to assign it a place under any of the established divisions of speech. It partakes of the nature of a personal pronoun, and is often used as such; it performs

---

* It is not possible to determine whether *wi* and *wa* be the plural of *o*, or whether they be definite pronouns used as relatives.

† We cannot class what we call definite pronouns, under the head of relatives; for, though they are used as such, this is by no means the principal or only office which they perform.

the office of a relative pronoun; and, in such cases, identifies the antecedent with admirable precision; it serves as a connecting link between two nouns, when one of them is in the possessive case; they perform the office of a demonstrative pronoun; they incorporate themselves with all verbs which have a vowel for their incipient syllable; they serve as an auxiliary in forming the infinitive mood; sometimes they perform the functions of a preposition; they incorporate themselves with, and are indispensable to the inflections of the great mass of adjectives in the language,* &c. &c.

42. There are four of these pronouns, corresponding with the four declensions of nouns; but each one of which has three forms, both for the singular and plural numbers, according as they take the vowels *a*, *i* or *o*. This will be better understood by the following table:

	SINGULAR.	PLURAL.
1st Declension,	*yi, ya, yo,*	*si, sa, so.*
2d "	*zi, za, zo,*	*yi, ya, yo.*
3d "	*nyi, nya, nyo,*	*mi, ma, mo.*
4th "	*wi, wa, wo,*	*yi, ya, yo.*

Explanations.—When the definite pronoun is the nominative to a verb of the present tense, which almost invariably commences with a consonant, it takes *i* for its vowel; and so it takes the same vowel when it acts as an auxiliary to the infinitive mood. In all cases, when the word which follows it, commences with a vowel, it is impossible to tell what vowel properly belongs to it, for it invariably drops its vowel, and incorporates itself with the following word. Thus, in the phrase, *mŏngi w'alendi yinâ*, the people who did this, we cannot tell what vowel belonged to *w'*, inasmuch as it is rejected for the sake of incorporation. The definite pronoun is never found in the objective case with *i*. When it acts as a connecting link between nouns, the latter of which commences with a consonant, it invariably takes *a;* thus, *onwana wa Jems*, i. e. the child it of James. When it is prefixed to an adjective commencing with a consonant, it sometimes takes *a*,

---

* The following examples will illustrate the varied use of this anomalous particle: 1st. As a personal pronoun, *nyare yi nya orove*, the cow *it* eats grass; 2d. As a relative pronoun, *rere yazyo yi re g'orowa*, our Father *who* is in heaven; 3d. As a connecting link between two nouns, *onwana w'Angila*, the child *it* of Angila; 4th. As a demonstrative pronoun, *Abambo mo denda yenâ*, the devils *who* (the very ones) do so; 5th. Incorporated with verbs, thus, *mongi w'ayuwi*, the people who died.

ATA

EXHIBITING THE DECLENSION OF NOUNS

ADJECTIVES AND ADJECTIVE PRONOUNS OF THE FIR

ADJECTIVES AND ADJECTIVE PRONOUNS OF THE FIRST

	Sing.				Dual.				Plural.			
	Simple form.		Compound form.		Simple form.		Compound form.		Simple form.		Compound form.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Nom.	ἅγιος	ἁγία	ἁγιώτατος	ἁγιωτάτη	ἅγιω	ἁγία	ἁγιωτάτω	ἁγιωτάτα	ἅγιοι	ἅγιαι	ἁγιώτατοι	ἁγιώτατα
Gen.	ἁγίου	ἁγίας	ἁγιωτάτου	ἁγιωτάτης	ἁγίοιν	ἁγίαιν	ἁγιωτάτοιν	ἁγιωτάταιν	ἁγίων	ἁγίων	ἁγιωτάτων	ἁγιωτάτων
Dat.	ἁγίῳ	ἁγίᾳ	ἁγιωτάτῳ	ἁγιωτάτῃ	ἁγίοιν	ἁγίαιν	ἁγιωτάτοιν	ἁγιωτάταιν	ἁγίοις	ἁγίαις	ἁγιωτάτοις	ἁγιωτάταις
Acc.	ἅγιον	ἁγίαν	ἁγιώτατον	ἁγιωτάτην	ἅγιω	ἁγία	ἁγιωτάτω	ἁγιωτάτα	ἁγίους	ἁγίας	ἁγιωτάτους	ἁγιωτάτας
Voc.	ἅγιε	ἁγία	ἁγιώτατε	ἁγιωτάτη	ἅγιω	ἁγία	ἁγιωτάτω	ἁγιωτάτα	ἅγιοι	ἅγιαι	ἁγιώτατοι	ἁγιώτατα
	Sing.				Dual.				Plural.			
Nom.	πᾶς	πᾶσα	πανάγιος	πανάγιος	πάντε	πάσα	πανάγιοι	πανάγιαι	πάντες	πᾶσαι	πανάγιοι	πανάγιαι
Gen.	παντός	πάσης	πανάγιου	πανάγιου	πάντοιν	πάσαιν	πανάγιοιν	πανάγιοιν	πάντων	πασῶν	πανάγιων	πανάγιων
Dat.	παντί	πάσῃ	πανάγιῳ	πανάγιῳ	πάντοιν	πάσαιν	πανάγιοιν	πανάγιοιν	πᾶσι	πάσαις	πανάγιοις	πανάγιοις
Acc.	πάντα	πᾶσαν	πανάγιον	πανάγιον	πάντε	πάσα	πανάγιω	πανάγιω	πάντας	πάσας	πανάγιους	πανάγιους
Voc.	πᾶς	πᾶσα	πανάγιε	πανάγιε	πάντε	πάσα	πανάγιω	πανάγιω	πάντες	πᾶσαι	πανάγιοι	πανάγιαι

25

the
the
ing
sive
the
for
ing
of a
indi
in t
45
the
thre
ing
ders

DECLENSIONS.		Definite Form.		The radical word for new, but never used by itself.		Radical word for Nom.		Radical word for Poss.		The word for new as used attributively.	
DECLENSIONS OF ALL FOUR OF THE		Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
NOUNS.											
3d Class of Adjec-											
	Nom.	Ἡ	Οἱ	ἡ	οἱ	ἡ	οἱ	ἡ	οἱ	ἡ	οἱ
	Poss.	τοῦ	τῶν	τῆς	τῶν	τῆς	τῶν	τῆς	τῶν	τῆς	τῶν
	Dat.	τῷ	τοῖς	τῇ	τοῖς	τῇ	τοῖς	τῇ	τοῖς	τῇ	τοῖς
	Acc.	τὸν	τοὺς	τὴν	τὰς	τὴν	τὰς	τὴν	τὰς	τὴν	τὰς
	Nom.	ὁ	οἱ	ἡ	αἱ	ἡ	αἱ	ἡ	αἱ	ἡ	αἱ
	Poss.	τοῦ	τῶν	τῆς	τῶν	τῆς	τῶν	τῆς	τῶν	τῆς	τῶν
	Dat.	τῷ	τοῖς	τῇ	ταῖς	τῇ	ταῖς	τῇ	ταῖς	τῇ	ταῖς
	Acc.	τὸν	τοὺς	τὴν	τὰς	τὴν	τὰς	τὴν	τὰς	τὴν	τὰς
	Nom.	τὸ	τὰ	τὸ	τὰ	τὸ	τὰ	τὸ	τὰ	τὸ	τὰ
	Poss.	τοῦ	τῶν	τοῦ	τῶν	τοῦ	τῶν	τοῦ	τῶν	τοῦ	τῶν
	Dat.	τῷ	τοῖς	τῷ	τοῖς	τῷ	τοῖς	τῷ	τοῖς	τῷ	τοῖς
	Acc.	τὸ	τὰ	τὸ	τὰ	τὸ	τὰ	τὸ	τὰ	τὸ	τὰ
	Nom.	ὁ	οἱ	ἡ	αἱ	ἡ	αἱ	ἡ	αἱ	ἡ	αἱ
	Poss.	τοῦ	τῶν	τῆς	τῶν	τῆς	τῶν	τῆς	τῶν	τῆς	τῶν
	Dat.	τῷ	τοῖς	τῇ	ταῖς	τῇ	ταῖς	τῇ	ταῖς	τῇ	ταῖς
	Acc.	τὸν	τοὺς	τὴν	τὰς	τὴν	τὰς	τὴν	τὰς	τὴν	τὰς

sometimes *i*, and, more frequently, *o;* we have this exemplified in the three following words: *yingulu*, strong; *yatenatena*, red; and *yonigi*, sweet. When it is in the objective case, it invariably takes *o;* it takes *o* in the nominative only when something very definite or special is intended; thus, *mŏngi, wo denda*, the people who (i. e. the very people) did thus, &c. &c.

43. The definite pronoun is never used without an antecedent. As a nominative, it invariably stands before the verb, and next to it. Its antecedent may stand before it, or may be separated by several intervening words; the antecedent can always be identified by being of the same number and declension of the definite pronoun. When the definite pronoun is in the objective case, and is governed by the verb, it ordinarily stands next to it.

ADVERBS, PREPOSITIONS AND CONJUNCTIONS.

44. These three parts of speech are grouped under one head, because there are a large number of particles in the language, which are indiscriminately used in the three-fold character of adverbs, prepositions and conjunctions. The particles *go* and *ne* are examples of this. The former is not only used as a preposition, conjunction and adverb, but as an auxiliary to the infinitive—its meaning in any particular place being determined by its relative position in the sentence. When it precedes a verb which commences with *a*, and there is a pronoun coming between them, it not only incorporates the pronoun with itself, but, in this compound character, it incorporates itself with the verb; thus, instead of the phrase, *go e avieni*, when he came, they say, *gw'avieni*.

The particle *ne*, *na*, *ni*, or *nle*, *nla*, *nli* (it is pronounced in all these ways) is likewise used in this three-fold character. When it accompanies the verb of existence (as in the Latin phrase, *est mihi*, I have), it gives it the idea of possession; thus, *are na swaka*, literally, he is with a knife, for he has a knife. Suffixed to a neuter verb, it forms a distinct conjugation, and gives it an active signification; thus, *e bendina mie*, he is angry at or with me. Used as a copulative conjunction, or as a preposition signifying *with*, it expresses the idea of *accession* in either case, and it matters very little whether it be called a preposition or conjunction; thus, the phrase, *nkombe, n'ogwĕli, n'igĕgĕni*, may be translated, either the sun, *and* the moon, *and* the stars, or the sun, *with* the moon, *with* the stars. Nor is there any essential difference between these two words, in the great majority of cases, in the English language, though we are ac-

customed to call one a preposition and the other a conjunction. Notwithstanding this circumstance, however, it will be necessary to offer a few remarks on each one of these parts of speech separately.

PREPOSITIONS.

45. The number of prepositions in the language is not large, but those which are used have great latitude of meaning. Sometimes the same word, in two different places, have meanings directly opposite to each other. Thus, *go*, in one connexion, signifies *from*, as *mi pila go Mbenga*, I am *from* Benga; and in another, it has the signification of *to*, as *mi kĕnda go Mbenga*, I am going *to* Benga. Before persons, it is changed into *gore*, as *aromi mie gore 'wĕ*, i. e. he sent me to you. If it goes before a noun or verb commencing with a vowel, it invariably incorporates itself with it, according to the general principles of contraction and coalescence.

The next most common preposition is *ni*, *na* or *ne*, which also incorporates itself with the noun it governs, provided the noun commences with a vowel. It has much latitude of meaning, and signifies *in*, *with*, *by*, *for*, &c. *Vâ*, in, in the space of, &c. is also much used, but especially in connexion with nouns of time. *Nd*, which is used only in conjunction with the second and third persons singular of the personal pronoun, has the meaning of *by*, as *ndĕ*, by him, *ndâ*, by you, &c. *Piĕre* and *baraba*, near, and a few others, are also used.

46. The deficiency in the number of prepositions, is made up chiefly by the use of nouns and verbs; for example, to express the idea of *between*, a noun is used which has the force of the *middle* or *centre*. They have no word for *up* and *down*, but these ideas are involved in the words *banda*, to go up, and *sumina*, to come down; i. e. they are equivalent to the English words *descend* and *ascend*.

47. Prepositions, in this language, invariably stand before, and next to the nouns which are governed by them; so that they are, with special propriety, denominated *prepositions*. In the Grebo, Mandingo, and perhaps all of the dialects of Northern Africa, the prepositions, with a few exceptions, follow the nouns which are governed by them.

CONJUNCTIONS.

48. There are words that are used both as copulative and disjunctive conjunctions, the most common of which are, *ni*, *na*, and; *ge*, *genâ* and *geni*, and or nor, according to circum-

stances; *mbĕ*, or; *kao*, until, except, &c.; *ja*, if, when; *kânde* and *kânde ne*, because; *kambĕ* and *kambĕnle*, wherefore, that is to say; *inle*, saying, to this effect, so that; *yenâ* and *nânâ*, so, thus, after this fashion; *kâ*, so, and *kĕ*, too, &c. &c. These conjunctions are extensively used as auxiliaries to certain moods and tenses of the verb, without which, their meaning cannot be fully developed.

ADVERBS.

49. The following are the principal adverbs in use, viz: *vĕi*, *vĕnâ*, *gun* and *gunu*, here; *vâvâ* and *gogo*, there; *gwi*, where; *goboso*, ahead; *of time: vâte vĕnâ*, now; *pelĕ*, this moment; *sunge*, quick; *nĕganĕga*, quickly; *nlĕlâ*, to-day; *jau*, yesterday; *mĕlĕ*, to-morrow; *jajangwi*, presently, by and by; *ja*, *go* or *gw'*, when. *Of quantity: polu*, much, very much; *nyenge*, many, &c. *Of doubt: vendi* and *venditua*, perhaps, possibly; *vangajĕnĕ*, perchance. *Of negation: nyawe* and *nyawege*, no. To these may be added, *yenâ*, *nânâ*, so, likewise; *vâre*, *kânle vâ* and *fâ*, which participate also of the character of conjunctions. Some of the above words, both conjunctions and adverbs, are used in the character of nouns, *yenâ* and *nânâ* particularly; *e pa tŏnda nânâ*, he does not like so, for he does not like that fashion. On the other hand, some of our adverbs can be expressed in this language, only by the use of a noun and an adjective; thus, *frequently*, is expressed by *egombe ezenge*, many times: and *egombe zodu*, all times, for *constantly*.

INTERJECTIONS.

50. The Mpongwe, like most of the dialects of Africa, abounds in exclamations; some of the more common are, *emĕ* (prolonged accent on the first syllable), to be sure, did you ever hear the like! *ngâ*, indeed! is it true! *mŏngeswĕni*, who ever heard the like! *ngwĕ yam*, oh, my mother! *rĕti*, true! *gĭlĭgĭlĭ*, true! *tangani*! oh! white man. Besides which, there is a common practice of calling the mother by name, a habit that arose from feelings of affection in the first instance, but commonly used in a frivolous and irreverent manner. These exclamations of wonder and surprise are generally accompanied by very significant gesticulation, as striking the hands together, beating the thighs, and by varying the expression of the countenance, with a facility that civilized men can never equal.

VERBS.

51. The Mpongwe verb is the most remarkable part of the language. It is almost unrivalled for the variety and extent of its inflections, but is, nevertheless, perfectly methodical in all those inflections, and may be comprehended without difficulty.

REGULAR VERB.

52. All the verbs in this language, with the exception of eight or ten, are regular; i. e. they are inflected through all the moods, tenses, voices and conjugations, with unvarying uniformity. The characteristics of a regular verb are: 1st, that their incipient letter (in the radical or simplest form of the verb) must be a consonant; 2d, that they must be of two or more syllables; and 3d, they must always terminate in *a*.

The consonants with which a regular verb can commence, are, *b*, *d*, *f*, *j*, *k*, *m*, *n*, *p*, *s*, *t*, and *sh*, each one of which has its reciprocal consonant, into which it is invariably changed, in order to form the imperative mood, and certain past tenses of the indicative; thus, if the verb commences with *b*, in the present of the indicative, which may be considered the root or ground form, *b* must be changed into *w* to form the imperative; thus, *mi bŏnga*, I take; *wŏnga*, take thou.* If the word commence with *d*, then *d* is uniformly changed into *l*; thus, *mi denda*, I do; *lenda*, do thou; *f* is changed into *v* or *w*, *j* into *y*, *k* into *g*, *p* into *v*, *s* into *z*, *t* into *r*, *sh* into *zy*; *m* and *n* have no reciprocal letters; so that words commencing with these, are the same in the indicative and the imperative; in all other respects they are regular, and are therefore classed under the general head of regular verbs. The following table will illustrate these interchanges more fully; thus:

mi bŏnga, I take,	*wŏnga*, take thou.
mi denda, I do,	*lenda*, do thou.
mi felia, I call,	*welia*, call thou.
mi jona, I kill,	*yona*, kill thou.
mi kamba, I speak,	*gamba*, speak thou.
mi panga, I make,	*vanga*, make thou.

* In a very few cases, *b* is changed into *v*, instead of *w*; thus, from *bela*, to want, comes *aveli*, he wanted; and so, *baga*, to bring, is changed into *vaga*; but these are not frequent.

mi songa, I follow,	*zonga*, follow thou.
mi tŏnda, I love,	*rŏnda*, love thou.
mi sheva, I play,	*zyeva*, play thou.
mi mwĕra, I scratch,	*mwĕra*, scratch thou.
mi nunguna, I help,	*nunguna*, help thou.

The great mass of the regular verbs in the language, in their ground forms, are of two syllables; perhaps one-fifth of the whole are of three syllables; a still smaller number are of four, and only one verb in the language is known to have five syllables.

CONJUGATION OF THE VERB.

53. Having defined a regular verb, we may proceed a step further, and develope another feature quite as remarkable as the preceding. Every regular verb has a variety of derivative forms, not unlike what are called *conjugations* in Hebrew grammars; and, for the sake of convenience, we adopt this term. All of these conjugations are derived from the radical form of the verb, by changes on the final syllable, and by suffixes, but never by prefixes as in the Hebrew. These conjugations, of which there are ten or twelve, are simple or compound, and will be explained separately.

SIMPLE CONJUGATIONS.

54. Of these there are five; and, for the sake of convenience, we denominate the simplest form of the verb the *Radical Conjugation.* This expresses the simplest idea of the verb, without any contingent or accessory meaning, and corresponds with the *Kal* conjugation of the Hebrew; thus, *mi tŏnda*, I love; *mi kamba*, I speak, &c.

55. The *Frequentative* or *Habitual Conjugation.*—This is derived from the radical, by suffixing *ga;* thus, *tŏnda*, to love; *tŏndaga*, to love habitually, or frequently, more generally the latter; and it is therefore denominated the frequentative conjugation. There are a few cases where it is used a little differently: *jenaga* has the force of looking about or around, instead of looking frequently or habitually. These exceptions, however, are not numerous.

56. The *Causative Conjugation* is derived from the radical, by changing *a* final into *i*, and by suffixing *za;* thus, *tŏnda*, to love; *tŏndiza*, to cause to love; *kamba*, to speak; *kambiza*, to cause to speak. In a few cases, this conjugation is made by changing *a* final into *ia*, instead of *iza;* thus, *bendia*, to cause

to be angry, is equivalent to *bendiza*, and many verbs prefer that form of the causative. The force of this conjugation, as the name implies, is to cause an action. It gives neuter verbs an active signification; thus, from *nana*, to sleep, comes *naniza*, to cause some one to sleep, and in this respect, corresponds with the *Hiphil* conjugation in Hebrew.*

57. The *Relative Conjugation*, which implies the performance of an action for, to or in behalf of some one, is formed from the radical, by changing *a* final into *ina*, or simply by suffixing *na* to the radical; thus, *kamba*, to speak; *kambina* or *kambana*, to speak to or for some one.

28. The *Indefinite Conjugation*, is thus denominated, inasmuch as it describes general or indefinite actions. It is formed by suffixing the imperative to the indicative, or what is substantially the same thing, by a repetition of the radical form, adopting the reciprocal consonant for the first letter of the second part of the word; thus, *kamba*, to speak, *kambagamba*, to speak at random, or without an object; and so, *kĕnda*, to walk, becomes *kĕndagĕnda*, to walk about or for amusement.

59. These different conjugations are all exhibited at one view in the following table; thus:

1. Radical Conjugation—*kamba*, to speak.
2. Frequentative " *kambaga*, to speak habitually.
3. Causative " *kambiza*, to cause to speak.
4. Relative " *kambina*, to speak to or for some one.
5. Indefinite " *kambagamba*, to speak at random.

60. There is another form of the verb, which is sometimes used, but as it cannot be inflected, like the above, through the different moods and tenses, it is not classed with them. It is formed by prefixing *re* to the radical, and imparts to the verb the sense of violent, energetic or very thorough action; thus, *jena*, to see, to look, &c. becomes *jenare*, which means to look thoroughly, to make thorough search, &c.

COMPOUND CONJUGATIONS.

61. By combining two or more of these simple conjugaions we may form as many as six (perhaps more) compound conju-

---

* This form of the verb in Mpongwe, is not, either in form or signification, unlike to a Greek inflection, as in the word Ποτίζω, to cause to drink. There are a few other verbal affinities between this and the Greek language, as the following:

ENGLISH	MPONGWE.	GREEK.
Open,	Nunguna,	Ανοίγω.
Angel,	Angila (man's name),	Αγγελος.
Many,	Mpolu or polu,	Πολὺς.

These, however, may be accidental

gations; thus, the frequentative and causative combined form *kambizaga*, to cause to speak frequently or habitually; the causative and relative united make *kambinaza*, to cause to speak in behalf of some one; the frequentative and relative combined make *kambinaga*, to speak to or for some one frequently; the frequentative and indefinite make *kambagamba*, i. e. to be in the habit of speaking at random; the causative and indefinite make *kambagambiza*, to cause to speak at random; by combining the relative and indefinite, we get *kambagambina*, to speak at random with some one. The compound conjugations are exhibited at one view in the following table; thus:

1. *kambizaga*, to cause to speak habitually.
2. *kambinaza*, to cause to speak for some one.
3. *kambinaga*, to speak for some one frequently.
4. *kambagambaga*, to speak at random frequently.
5. *kambagambiza*, to cause to speak at random.
6. *kambagambina*, to speak at random with some one.

62. Thus from this simple radical verb *kamba*, to speak, we have as many as four simple derivative, and six compound conjugations, each one of which not only has a clear well defined meaning of its own, but each one is inflected by the same rules and principles through all the moods, voices and tenses which belong to the verb. Every regular verb, therefore, may be inflected into several hundred different forms; and, if we add to these the numerous shades of meaning it acquires by the aid of auxiliary particles and the negative intonations, the extent of its flexibility is almost incredible.*

AFFIRMATIVE AND NEGATIVE FORMS OF THE VERB, ACTIVE AND PASSIVE VOICES.

63. The distinction between active or neuter, or transitive and intransitive verbs does not hold in connexion with Mpong-

* Some of the above conjugations are used more than the others, and those that are compounded less generally than those that are simple; and whilst every regular verb can be inflected through all these conjugations, moods, tenses, &c. it must not be supposed that every one is actually and frequently so inflected, for this would imply a versatility and activity of mind which uncultivated tribes are not supposed to possess. No native either, it is probable, would be able to trace one of these verbs consecutively through all its inflections, yet he could never mistake the precise import of any part of it that might be used in his hearing, and would always be able to use any tense or mood that the occasion might require. And it should be further noticed, that the people do not always adhere rigidly to the idiom of the language; thus, instead of saying, *e pangizĕ jŏnga*, he caused him to drink, they would frequently say, *e panga yĕ e jŏnga*, i. e. he made him he drank.

we verbs; the same word may be neuter in one conjugation, and active in another, as may be seen by reference to what is said under the head of conjugations of verbs.

64. Every regular verb in the language, has not only an affirmative active and passive form, but a negative active and passive also. Any verb, whether affirmative or negative, in any conjugation, mood or tense, may be made *passive* by simply changing *a* into *o*, or by suffixing *o* when the word ends in *i*; *tŏnda*, to love; *tŏndo*, to be loved; *arŏndi*, he loved; *arŏndio*, he was loved; *tŏndiza*, to cause to love; *tŏndizo*, to cause to be loved, &c.

65. The negative form of the verb is distinguishable from the affirmative, both active and passive, by an intonation upon, or prolongation of, the radical vowel of the ground form;* thus, *tŏnda*, to love; *tŏnda*,† not to love; *tŏndo*, to be loved; *tŏndo*, not to be loved; *tŏndiza*, to cause to love; *tŏndiza*, not to cause to love, &c. This intonation accompanies the negative verb through all the moods and tenses, but with some variations, which it will be necessary to notice in another place.

MOODS.

66. Mpongwe verbs have five moods, viz: the indicative, imperative, subjunctive, potential, and the infinitive. Of these, the two first only have independent forms of their own. The parts of the other moods are made by uniting auxiliary particles (they may be conjunctions or auxiliary verbs) with certain forms of the verbs used in the indicative or imperative moods.

67. The indicative mood is the simplest part of the verb. It announces actions in their simplest sense, without any contingent or accessory meaning. All of its tenses, with the exception of the future, are made by inflections upon the radical form of the verb, and are entirely independent of the aid of any auxiliary particles.

67. The imperative is derived from the indicative, by changing the incipient letter into its reciprocal consonant; thus, *kamba*, to speak; *gamba*, speak thou; and *jona*, to kill; *yona*, kill thou. The sense of this mood is not confined simply to

---

* When there is an auxiliary particle, the intonation is generally shifted to the vowel of that.

† We use a Roman letter in this case, to indicate the intonation; but in ordinary writing an italic is used.

commanding, but to exhortation, encouragement, and in this way by the aid of an auxiliary particle *ga*, must, we have a form of it for the first and third person, both singular and plural, as well as for the second.

68. The subjunctive mood has no one form of the radical verb that is peculiar to itself; but by coupling auxiliary particles with the different forms of the tenses of the Indicative and the Imperative, it expresses ideas of contingency, condition, &c. The conjunctive particles that are used in connection with the tenses of this mood, are *ja*, if, when; *kânle*, if; *kambĕnle*, wherefore, that is to say, &c. The first of these, *ja*, is used in connection with the present tense, *kânle* with the past, and *kambĕnle* with the second member of a sentence, where something contingent or dependent on the preceding part of the sentence is implied.

69. The Potential Mood, which implies option as well as power, uses the particle *kâ* (which has the force of *may*, *can* and *must*), in the present tense; the particles *tâ*, *atâ*, and *arâ*, the precise force of which are not known, in connection with the past tenses. There is one form of the verb, viz, *arŏndi*, cannot, must not, and will not love, which is peculiar to this mood.

70. The Infinitive Mood is nothing but the Indicative without a nominative, and having a preposition or definite pronoun before it; thus, *yi tŏnda*, to love, *go kĕnda*, to go, &c. &c.*

TENSE, NUMBER, AND PERSON OF VERBS.

71. Mpongwe verbs undergo no changes on account of persons, and with the exception of the second person of the imperative, they have none on account of number; i. e., the same form of the verb is used in all three persons and in both numbers; thus,

1st Person—Singular, *mi kamba*, I speak.
" Plural, *azuwe kamba*, we speak.
2d " Singular, *o kamba*, you speak.
" Plural, *anuwe kamba*, ye speak.
3d " Singular, *e kamba*, he speaks.
" Plural, *wao kamba*, they speak.

---

*There is one form of the verb, which, however, can scarcely be called a mood, much used in the language. In a sentence or clause where two verbs would be joined by a copulative conjunction, the conjunction is omitted, and the second verb takes the form of which we speak; thus, *Anyambia aweli yĕ awulinia yĕ*, i. e., God called him, and said to him. The same is used also in a superfluous sense: *aweli Anyambia awelia yĕ*, God called and called him. This latter mode is much used in historical narration.

The second person of the imperative has a plural which is made by affixing *ni* to the singular; thus, *rŏnda*, love thou, *rŏndani*, love ye; and by the same process in the negative, *arŏnda*, do not love thou, *arŏndani*, do not love ye.

72. *Tenses.*—There are five tenses in the Mpongwe. One present, three past, and one future. The indicative alone has the whole of these.

73. The present tense refers to something as existing or transpiring at the present time, and differs in nothing from what is called the present tense in English Grammars.

74. The immediate past tense is the next simplest form, and is derived from the present, simply by prefixing *a;* thus from *tŏnda*, to love, comes *atŏnda*, did love, or loved. This tense refers to something that has just been done, or something that has transpired some previous part of the same day. It includes the idea of the completeness of the action too, but has more special reference to the time of the action. In some cases where the preceding word ends in a vowel, and which, according to the laws of euphony, would require the disappearance of prefix *a*, it would appear that a present tense was used as an immediate past, which may be prevented in writing, by writing the tense with a mark of contraction before it; thus *atŏnda*, in such circumstances, should be written *'tŏnda.*

This same form of the verb occurs in the present of the subjunctive, and can be distinguished from that only by wanting the conjunction *ja*, which always identifies the present of the subjunctive: thus, *mi akamba*, I spoke awhile ago, *ja mi akamba*, if I speak, or when I spoke.

75. The perfect past tense is derived from the immediate past tense, by changing *a* final into *i*, thus *atŏnda* becomes *atŏndi.* This tense has special reference to the completeness or incompleteness of an action, and none to time; thus when a man says *mi akambi*, I have spoken, he refers to what he has done, without including the idea of the time when the thing was done.

76. The indefinite past or historical tense, whilst it necessarily involves the idea of the completion or perfection of an action, has more special reference to time, and, generally, to events that have transpired sometime previous to to-day: it is derived from the preceding tense, by changing the first consonant into its reciprocal letter; thus, *mi atŏndi*, I have loved, *mi arŏndi*, I loved sometime ago; and *mi akambi*, I have spoken, *mi agambi*, I spoke sometime ago.*

---

* It is necessary to notice here, that the future tense, in historical writing, is much used for the past or historical tenses; thus, instead of saying, *avangi Anyambia*

77. The future tense refers to future time indefinitely, and involves the intention of the speaker at the same time. It is formed from the present tense by receiving before it the auxiliary particle *be ;* thus, *mi tŏnda*, I love, *mi be tŏnda*, I will love. The precise force of the particle *be* is not known ; it is never used except in connection with this tense, and might be regarded as an inseparable part of the verb, and be written thus, if it were not in one or two cases separated from it by another particle ; thus, *mi be fâ bia*, I am will to come again. The auxiliary, when preceded by *mi*, is frequently incorporated with it ; thus, *m'be* is used for *mi be*. In the negative form of the verb, whether active or passive, the intonation which characterizes it, is shifted from the first vowel of the ground form to that of the auxiliary ; thus, *mi tŏnda*, I do not love, becomes *mi be tŏnda*, I will not love.

For the future used as a historical tense, see note under Historical Tense.

The immediate past tense of the subjunctive mood is often used in the sense of a future indicative, and indeed is used as a future of the subjunctive.

78. *Tenses of the Negative Verb.* The negative form of the verb is uninflected in all the tenses of the indicative, with the exception of the future, where like the affirmative, it receives the auxiliary particle. The same form of the negative which is used in the present, is also used in all the past tenses, though in a few words it receives *n* as a prefix ; thus, *mi tŏnda*, I do not love, *mi ntŏnda*, I never loved, I never did love, &c.

TENSES OF THE IMPERATIVE.

79. There is only one tense in the imperative. The second person, singular and plural, alone has an independent form of its own—the first and third persons, in both numbers, are made by the aid of the auxiliary *ga*, must ; thus,

	SINGULAR.	PLURAL.
1st,	*Mi ga gambe*, I must speak,	*azuwe ga gambe*, we must speak.
2d,	*gamba*, speak thou,	*gambani*, speak ye.
3d,	*e ga gambe*, he must speak,	*wi ga gambe*, they must speak.

---

yûma yodu, God made all things, they use the future, *be panga Anyambia yûma yodu.* Both of these modes are used, but the latter more frequently. A future tense may be determined to have a past or historical sense ; 1st, when it is used in historical writing, and 2d, generally, but not invariably, when the nominative follows the verb, and stands between it and its object ; thus, *ne be jona Ken onwângwĕ*, i. e. Cain killed his brother.

The negative forms are made by prefixing *a*, so that one form of the verb is used in all the persons, singular and plural, except the second person plural, without the aid of the auxiliary *ga;* thus,

SINGULAR.		PLURAL.	
1st,	*Mi agamba*, I must not speak,	1st,	*azuwe agamba*, we must not speak.
2d,	*agamba*, do not speak,	2d,	*agambani*, ye must not speak.
3d,	*'agamba*, he must not speak,	3d,	*w'agamba*, they must not speak.

The passive in both cases is made by changing *a* into *o*.

If the particle *kâ*, which, strictly speaking, belongs to the potential mood, comes before the verb, it acquires an imperative sense without a change of the initial consonant; thus, *kâ kamba*, is equivalent to *gamba*, and *kâ kambani* to *gambani*, especially in the second and dependent number of a sentence. The phrase *kâ kamba* may be either of the second or third person, for either *e*, or *o* (i. e. the pronoun of the first and second persons,) coming between this auxiliary and the verb, would, according to the demands of euphony, disappear, and it must be known to be of the second or third person from the context. Perhaps this is a potential verb used as an imperative.

TENSES OF THE SUBJUNCTIVE, POTENTIAL, ETC.

80. The tenses of the Subjunctive Mood are the same as those of the indicative, with the exception of a future, which it has not. The conjunctions which are used in connection with the tenses of this mood, are *jâ* or *jâ*, if, when, which always precede the pronoun which is the nominative to the verb, and is sometimes incorporated with it. This auxiliary is used in connection with the present and immediate past tenses; when the conjunction *kambĕnle*, therefore, takes the place of *ja*, as it does in a dependent member of a sentence, it gives it a future signification; thus, *kambĕnle amia*, therefore will know, &c. *Kânle* is the auxiliary particle most frequently used with the past tenses of the subjunctive. Other conjunctions may also be employed for the same purpose.

Kâ, *tâ*, *atâ*, and *arâ* are the particles used as auxiliaries to the potential mood. But for a full exhibition of the tenses,

1st Per. Singular.	2nd Per. Singular.	Present Tense.	Historical.	Perfect Past.
ayadmeyadmeye	ayadmeyadmeye	ad kadmeyadmeye	ayadmeyadmeye	ayadmeyadmeye
oyadmeyadmeye	oyadmeyadmeye	ad kadmeyadmeye	oyadmeyadmeye	oyadmeyadmeye

	INDICATIVE MOOD.			INFINITIVE.
	Present Tense.	Imp. Past Tense.		
	Act. kamba	akamba	RADICAL CONJUGATION.	go kamba
	Pass. kambo	akambo		go kambo
1st	Act. kamba	nkamba		
	Pass. kambo	nkambo		
	Act. kambaga	akambaga	FREQUENTATIVE.	go kambaga
2d	Pass. kambago	akambago		go kambago
	Act. kambaga	nkambaga		
3d	Pass. kambago	nkambago		
	Act. kambiza	akambiza	CAUSATIVE.	go kambiza
	Pass. kambizo	akambizo		&c.
	Act. kambiza	nkambiza		
	Pass. kambizo	nkambizo		
	Act. kambina	akambina	RELATIVE.	
po	Pass. kambino	akambino		
tiv	Act. kambina	nkambina		
ka	Pass. kambino	nkambino		
es	Act. kambagamba	akambagamba	INDEFINITE.	
Th	Pass. kambagambo	akambagambo		
so	Act. kambagamba	nkambagamba		
pe	Pass. kambagambo	nkambagambo		
ac	Act. kambizaga	akambizaga	CAUS. & FREQUEN.	
be	Pass. kambizago	akambizago		
Pe	Act. kambizaga	nkambizaga		
	Pass. kambizago	nkambizago		
	Act. kambinaga	akambinaga	FREQUENT. & REL.	
	Pass. kambinago	akambinago		
	Act. kambinaga	nkambinaga		
	Pass. kambinago	nkambinago		
of	Act. kambinaza	akambinaza	RELAT. & CAUSAT.	
no	Pass. kambinazo	akambinazo		
ter	Act. kambinaza	nkambinaza		
ce	Pass. kambinazo	nkambinazo		
so	Act. kambagambaga	akambagambaga	INDEF. & FREQ.	
ne	Pass. kambagambago	akambagambago		
co	Act. kambagambaga	nkambagambaga		
in	Pass. kambagambago	nkambagambago		
fic	Act. kambizagambiza	akambagambiza	INDEF. & CAUSAT.	
is	Pass. kambizagambizo	akambagambizo		
ter	Act. kambagambiza	nkambagambiza		
pl	Pass. kambagambizo	nkambagambizo		
	Act. kambagambina	akambagambina	INDEF. & RELAT.	
th	Pass. kambagambino	akambagambino		
	Act. kambagambina	nkambagambina		
	Pass. kambagambino	nkambagambino		

affirmative and negative, active and passive, of the subjunctive and potential moods, as well as of all other parts of the verb, see the paradigm of the verb.

MISCELLANEOUS REMARKS.

81. The particle *pa* following a verb in the present of the indicative, gives it the force of a past tense; thus, *ya yenge yi re Anyambia denda pa*, the things which God hath already or completely done. The particle *pĕ* is used like the auxiliary verb of existence; thus, *mi pĕ nya*, I am eating, *mi pĕ nana*, I am lying down or sleeping. Before a negative verb commencing with *a*, it incorporates itself with the verb and gives the force of *never did;* thus, *mi pĕ adenda*, is spoken, *mi p'adenda*, I never did it.

IRREGULAR VERBS.

82. These, as have already been remarked, are very few. *Avoro*, to know, and *agami*, to hate, are the only verbs in the language which commence with a vowel, and these are used only in the present of the indicative. The word *biĕ*, to come, *miĕ*, to know, to serve, are irregular, inasmuch as they do not terminate in *a*, and want a middle consonant. In all other respects, or rather so far as they are inflected, they are like regular verbs. The words *pĕ*, or *pa*, to give, *nya*, to eat, are regular, so far as the deviation of the imperative from the indicative is concerned, i. e. by the change of the initial consonant into its reciprocal letter; thus, from *pa*, to give, we get *va*, give; *ny* having no reciprocal letters is of course the same in both moods; but in the historical tenses it is necessary for both of these words to have an additional suffix, which regular verbs do not; thus, from *pa* we get *aveni* or *apeni* in the past tenses, &c.

Besides those above mentioned, there may be a few more irregular verbs, but they are not numerous.

VERB OF EXISTENCE.

83. There is no one verb in the language that can be considered exactly as a verb of existence, though certain parts of different verbs are used, both as substantive verbs and as auxiliaries to a few neuter verbs. In relation to *pĕ*, used as an auxiliary to neuter verbs, see section 81.

Re and *are* are not only used like the verb to be, but when

followed by the preposition *na*, or when this preposition comes between it and the noun, it acquires the force of possession; thus, *are n'aniva*, literally he is *with* money, for he has money.

Zyene or *azyene* seems to be the negative of *re*, and so also *aranga*, is not, as *azyene aniva*, he has not money.

The particle *ne*, which is a contraction of *inle*, is partly a conjunction and partly a verb, and in some few cases has the force of *is*. The word *doana*, which is regular, and has the signification to live, is also used in the sense of the substantive verb. The word *pegaga*, which becomes *avegagi* in the historical tense, is used precisely like *re* or *are*, that is, by itself, it has the force of *is*, *was*, or *had been*, but when followed by the preposition *na*, it acquires the force of possession.

All these different words might be arranged into moods and tenses, so as to correspond with all the parts of the substantive verb in English, but this would be an arbitrary arrangement, inasmuch as it would be made up of parts of at least six different words.

PARTICIPLES.

84. There are no participles belonging to the language. A preposition before the simplest form of the verb is used in a participial sense; *mi pila go punga mbuzya*, i. e. I am come from throwing the net, &c. For gerunds and verbal nouns, see head of nouns.

The following paradigm of the verb *kamba*, to speak, will furnish a synoptical view of all the parts of a regular verb. The radical conjugation is inflected through all the moods and tenses, and will furnish an illustration of the manner in which all the other conjugations are to be inflected. As the verb undergoes no changes on account of number and person, in the indicative, subjunctive, and potential moods, the first person alone in connection with the pronoun, is laid down in these moods:

INFLECTION OF THE RADICAL CONJUGATION.

INDICATIVE MOOD.

Present Tense.

Neg. Affir.
- Act. Mi kamba, I speak,
- Pass. mi kambo, — is spoken,
- Act. mi k*a*mba, I do not speak.
- Pass. mi k*a*mbo, — is not spoken.

Immediate Past Tense.

Neg. Affir.
- Act. Mi akamba, I spoke (just now, or to-day).
- Pass. mi akambo, — was spoken.
- Act. mi nk*a*mba, I have not spoken.
- Pass. mi nk*a*mbo, — was not spoken.

Perfect Past Tense.

Neg. Affir.
- Act. Mi akambi, I have spoken,
- Pass. mi akambio, — has been spoken.
- Act. mi nk*a*mba, I have not spoken.
- Pass. mi nk*a*mbo, — has not been spoken.

Historical Tense.

Neg. Affir.
- Act. Mi agambi, I have spoken (a long time ago).
- Pass. mi agambio, — has been spoken,
- Act. mi nk*a*mba, I have not, or never have spoken.
- Pass. mi nk*a*mbo, — never has been spoken.

Future Tense.

Neg. Affir.
- Act. Mi be kamba, I shall or will speak.
- Pass. mi be kambo, — shall or will be spoken.
- Act. mi b*e* kamba, I shall not speak.
- Pass. mi b*e* kambo, — shall not be spoken.

IMPERATIVE MOOD.

AFFIRMATIVE.

Active.
- Singular.
  1. Mi ga gambe, I must speak,
  2. gamba, speak thou.
  3. e ga gambe, he must speak.
- Plural.
  1. azuwe ga gambe, we must speak.
  2. gambani, speak ye, or ye must speak.
  3. wi ga gambe, they must speak.

Passive.
- Singular.
  1. mi ga gambo, must be spoken.
  2. gambo, be spoken.
  3. e ga gambo, he must be spoken.
- Plural.
  1. azuwe ga gambo, we must be spoken.
  2. gambanio, be ye spoken.
  3. wi ga gambo, they must be spoken.

NEGATIVE.

Active.

Plural. Singular.

1. mi ag*a*mba, I must not speak.
2. ag*a*mba, do not speak thou.
3. 'ag*a*mba, he must not speak.
1. azuwe ag*a*mba, we must not speak,
2. ag*a*mbani, ye must not speak.
3. w'ag*a*mba, they must not speak.

Passive.

Plural. Singular.

1. mi ag*a*mbo, must not be spoken.
2. ag*a*mbo, you must not be spoken.
3. 'ag*a*mbo, he must not be spoken.
1. azuwe ag*a*mbo, we must not be spoken.
2. ag*a*mbanio, ye must not be spoken.
3. w'ag*a*mbo, they must not be spoken.

SUBJUNCTIVE MOOD.

Present Tense.

Neg. Affir.

Act. Ja mi kamba, if I speak.
Pass. ja mi kambo, if I am spoken.
Act. ja mi k*a*mba, if I do not speak.
Pass. ja mi k*a*mbo, if I am not spoken.

Immediate Past and Future Tense.

Neg. Affir.

Act. Ja mi akamba, if I have, or shall speak.
Pass. ja mi akambo, if I have been or shall, &c.
Act. ja mi nk*a*mba, if I have not, &c.
Pass. ja mi nk*a*mbo, if I have not, &c.

Perfect Past Tense.

Neg. Affir.

Act. Kânle mi akambi, if I have spoken.
Pass. kânle mi akambio, if I have been, &c.
Act. kânle mi nk*a*mba, if I had not, &c.
Pass. kânle mi nk*a*mbo, if I had not been, &c.

Historical Tense.

Neg. Affir.

Act. Kânle mi agambi, if I had spoken.
Pass. kânle mi agambio, if I had been, &c.
Act. kânle mi nk*a*mba, if I had not, &c.
Pass. kânle mi nk*a*mbo, if I had not been, &c.

POTENTIAL MOOD.

Present Tense.

Neg. Affir.
Act. mi kâ kamba, I can or must speak.
Pass. mi kâ kambo, I can be, &c.
Act. mi ag*a*mbi, or ag*a*mbe, I cannot, will not, &c.
Pass. mi ag*a*mbio, I cannot be, &c.

Perfect Past Tense.

Neg. Affir.
Act. mi atâ kamba, I could have spoken.
Pass. mi atâ kambo, I could have been, &c.
Act. mi t*â* kamba, I could not have, &c.
Pass. mi t*â* kambo, I could not have been, &c.

Historical.

Neg. Affir.
Act. mi arâ-kambi, I might have spoken.
Pass. mi arâ-kambo, I might have been, &c.
Act. mi nt*â*-kamba, I might not, &c.
Pass. mi nt*â*-kambo, I might not, &c.

INFINITIVE.

Go kamba, to speak.
Yi kamba, to speak.

SYNTAX.

OR THE

CONSTRUCTION OF SENTENCES.

86. The object of the following remarks is to exhibit the arrangement of words in a sentence, and not to lay down any rules in relation to the principles of government and agreement.

87. *Nouns and Nouns.*—When two nouns come together, one of which is in the nominative and the other in the possessive case, the nominative stands first, whilst the possessive follows, and has prefixed to it, the definite pronoun of the nominative; thus, *onwana w'Angila*, i. e. the child of Angila, or Angila's child. The definite pronoun *w* in this phrase, agrees

with, or belongs to *onwana*, and not to Angila. When three nouns come together, two of which would be in apposition and the other in the possessive case, they are separated by two definite pronouns, the second receiving as prefix the definite pronoun of the first, and the third that of the second; thus, *Sonya y'onwana w'Angila*, i. e. Sonya, the son of Angila; the definite pronoun *y'* agrees in declension with *Sonya*, and *w'* belongs to *onwana*, as mentioned in the example above.

88. *Noun and Adjective.*—The adjective, in almost all cases, follows the noun which it qualifies, and must correspond with it both in number and declension; thus, *nyare mpolu*, a large cow, *inyare simpolu*, large cows, *egara evɔlu*, a large chest, *gara volu*, large chests, *idâmbe ivolu*, a large sheep, *adâmbe ampolu*, large sheep, &c.; in all which cases there is a correspondence both in number and declension.

Exceptions.—The only exceptions to the general principle of construction laid down under this general head, are *yĕ*, some, which goes before the noun to which it belongs, and the numeral adjectives, which exceed ten.

89. *Noun, Pronoun and the Verb.*—The personal pronouns, as in English, are used to prevent the needless or too frequent use of the noun. In the Grebo, and in many other dialects of Upper Guinea, the personal pronoun is used in many cases where it is redundant; thus, they say, *Dwĕ â nede*, i. e. Dwĕ *he* is there. The personal pronoun is not so used in the Mpongwe, but the definite pronoun is; thus, they would say, *Angila panga yenâ*, i. e. Angila is doing so, and not Angila, *he* is doing so. If, however, the noun relates to other than a human or the Divine being, the definite pronoun is used as the personal pronoun in Grebo; thus, *nyare yi nya orova*, i. e. the cow *it* eats grass. There is great variety of usage as to the relative position of the nominative to the verb. In the simplest phraseology it usually stands before, and if it has a definite pronoun, that comes between it and the verb, whilst the objective case follows and stands next to the verb; thus, *Anyambia avangi yâma yodu*, i. e. God made all things. But in historical narrative, and also when some contingency or qualifying circumstance is introduced, as of *time*, for example, this mode of construction is reversed, the nominative following the verb and standing betwixt it and the objective case; thus, *Ne be panga Anyambia yâma yodu*, i. e. and made God things all; or, *gw'avangi Anyambia yâma yodu*, when made God things all, the first being equivalent to, "and God made all things," and the second, "when God made all things."

In a compound sentence, it is not uncommon for one of these forms of expression to be used in one member of the sentence,

and the other form in the other clause; thus, *ndo gw'aviviagĕ*
but when thought he
isaun meyinâ, vona Enge y'Anyambia, y'avieni gore yĕ go
things these behold angel of God he came to him in
nyilinu. In the first clause of this sentence, the nominative
dream.
follows the verb and is incorporated with it, whilst in the second, both the nominative and its definite pronoun go before the verb. In compound sentences like the above, it is not uncommon for the verb of the second clause to have a nominative both before and after it, though the one which goes before must be a definite pronoun; thus, *Gw'avieni wao go nago,*
when came they in house
w'ayeni wao onwana ni ngi yĕ.
they saw they the child and mother his.

Akin to the foregoing, but just the reverse of it, is the construction which makes one noun the nominative to two verbs, or causes the verb to be repeated after the nominative. In such sentences, the objective case and the definite pronoun which belongs to it, both go before the verb by which they are governed; thus, *yenâ agamba m'awuini Anyambia awuinia*
so the words which had spoken God and had spoken to
profit bia vâ rĕti; the second verb, as in similar cases, is
the prophet came true;
always of the conjunctive form (see note at page 33). It occurs frequently, especially in historical writing, at the beginning of a sentence; thus *nĕganĕga avangi Jisus avanga*
soon made Jesus and made
ongili yĕ kwena g'owatanga. In some sentences, instead of re-
disciples his enter into ship.
peating the verb, another of similar import is used, which leads to tedious redundancy; *Ne gw'avieni Pita avila*
And when came Peter and came from
g'owatanga, agĕnda go sumina go mbeni.
the vessel, and went to descend to the sea.

If the personal pronoun which is the nominative to the verb, has the adjective *du* or *waodu*, all, connected with it, then it is repeated before the verb; thus, *indego sam anuwe du anuwe*
friends my you all you
voro, &c.
know, &c.

90. *Verbs and Verbs in the same sentence.*—The repetition of the verb, or the use of two verbs nearly synonymous at the beginning of a sentence, has just been noticed.

In a compound sentence, the verbs which belong to the different clauses, whether they be two or more, are united to the

first, provided that is in the indicative, by being placed in the conjunctive form (for which see note page 33), or by the use of the copulative conjunction and the conjunctive form of the verb at the same time; thus, *omâ mâri avieni gore yĕ*
person one came to him

awuianĕ; and again, *be songa Josĕf anwângi yĕ n'alĕnga*
and said to him; and followed Joseph brethren his and found

wao.
them.

When two verbs with an imperative sense come together in the same sentence, the first is found in what may be denominated the ordinary or regular form of the imperative, and the other in the irregular form; thus, *rŏndani Anyambia kâ*
love ye God and

penjavenjani ampangi mĕ. The infinitive verb follows ano-
keep ye commandments his.

ther verb in much the same way as in English; sometimes it is used with and sometimes without the auxiliary particle. It is not uncommon for the conjunctive form of the verb to be used in the sense of an infinitive.

91. One of the most remarkable features in the structure of the Mpongwe language, is the decided partiality which is manifested for the use of the passive voice. In most of the dialects of Upper Guinea, the passive voice is unknown, and in those where it does exist, it is never used when it can be avoided. But in the Mpongwe a practice just the reverse prevails, i. e. an active verb is always avoided when a passive one can be forced into use. The following examples will illustrate this peculiarity.

Thus, instead of saying in direct terms, "the words which Jeremiah spoke," they say, *agamba m'agambio ne Jerimaiah*, i. e. the words which were spoken by Jeremiah; and so, *be bulinio yĕ ne onwâ onomi mewânâ*, i. e. he was told by the young man, instead of, the young man told him; and so, *be pugizo wao ne nkândâ*, i. e. they were pressed by the multitude, instead of the multitude pressed them.

It is used in cases still more remarkable; thus, *ayĕ go nago y'ayinginio ndĕ*, i. e. he is in the house that was entered by him, instead of, the house which he entered; and so also, *omedu o be tŏndo mie*, i. e. whoever shall be loved by me, instead of, whoever I shall love.

Instead of saying "he was born thus," they say, *njani y'ayanio ne yĕ*, literally, the birth that was *borned* by him. To say "Jesus was sorry for them," they say, "*ayenio wao ne Jisus ekĕva*, i. e. "they were seen (beheld) by Jesus with sorrow."

The following specimens of Mpongwe, with an interlineation of English, will give a better idea of the structure of the language than any given number of rules.

PARABLE OF THE PRODIGAL.

Ne be buli yĕ, inle, onomi omâri are n'anwana
And said he, to this effect, man one had children

anomi avani. Ne be bulia onwâ rombe, inle, rera,
male two. And then said child young, to this effect, father,

va mie mbĕi yasika yi be jigo mie. Ne be
give me the part of money which will be inherited by me. And then

kerĕ sika ye gore wao avani. Ndo vâ intyugu
parted he money his between them two. But in days

yĕyâma viaganu, ne be bŏnga onwâ rombe siki yĕ
few go by, and took child young money his

agĕndaga gw'ilŏngâ ila, ne be mĕnizĕ siki yĕ na
and went to country far, and when finished he money his in

ebandanie ni jŏnga alugu; gw'amĕnizĕ yodu via,
adultery and in drinking rum; when finished he all quite,

ne be bia njana mpolu gw'ilŏngâ mĕ; ne be pakilia
then came famine great in country that; and began

yĕ ni bela yâma. Ne agĕndiagĕ go doana n'onomi
he with wanting things. And went he to dwell with man

gw'ilŏngâ meyânâ; ne be tomo yĕ ne oma mewânâ
in country that; and was sent he by person that

go ntyaga go nyezaga ingoa; ne be belĕ jonia iwumi
to the field to feed swine; and wanted he to fill belly

nyĕ na sinya si nyo n'ingoa; ne be doanĕ
his with food which was eat by swine; and was he

alĕnga n'oma go pĕ eza inya. Ndo gw'awinio yĕ
he did not find person to give him food. But when was restored he

ne ogu nâ, awui yĕ, inle, intyuri mia si re na
to senses, said he, to this effect, servants how many they are with

rera si re ni mpĕmba nyenge ni nyĕwâ yi pagaga,
my father who are with bread much with some to spare,

ndo mie piĕre yi juwa ni njàna. Mi be kumana
but I close to die with hunger. I will arise

agĕndaga gore reri yam, awulinia yĕ, inle, Rera, mi
and go to father my, and tell him, saying, Father, I

adendi isaun imbe g'orowa n'awĕ ·kĕ. Ndo mi
have done things bad against heaven and thee too. But I

agekizi felio, inle, onwani wâ. Vanga mie ga ntyuri
am not fit to be called, saying, son your. Make me as stewards

yi re wĕ bŏnga pa mâri. Ne be nŏngwĕ agĕndaga
which are you have hired one. And arose he and went

gore reri yĕ. Ndo gw'avegagi yĕ bo, be jeno yĕ ne
to father his. But when was he far, was seen he by

reri yĕ, ne be jenĕ ayĕ nkĕva avulia mango
father his, and saw he him joyfully and ran fast

azangunĕ go mpelĕ wĕ azâmbĕ. Ne be wulia
and fell upon neck his and kissed him. And said

onwana, inle, Rera! mi adendi isaun imbe g'orowa
the child, saying, Father! I have done things bad against heaven

na gore wĕ kĕ, ndo mi agekizi fâ felio, inle,
and against thee too, but I am not fit again to be called, saying,

onwani wâ. Ndo be buia reri yĕ awulinia intyure
child thine. But said father his and said to stewards

yĕ, inle, vagani ngâi mbia kâ wâra yĕ yo; kâ
his, saying, bring garment good and put on him it; and

felĕ omoro g'omeno wĕ kâ felĕ ntyozyo s'atanga
put him ring upon finger his and put him feet white man

gw'intyozyo yĕ; kâ vaga onwâ nyare ovâmi kâ jona
up feet his; and bring child cow fat and kill

yo. Kâ tiga 'zuwe nya ayena igeva. Kânde onwani
it. And let us eat and see joy. Because child

wam winâ pĕ juwi, kâ yĕ fâ tongwa; aperi kâ
my this was dead, and he again alive; he was lost and

fâ dĕngo; be pakilia wao igeva.
again is found; and began they with rejoicing.

MISCELLANEOUS REMARKS.

Although the Mpongwe language is flexible in the highest degree, is methodical in all its grammatical arrangements, and expansible to an almost unlimited extent, it is not to be inferred that it is characterized by an equal degree of *copiousness* in the present uncultivated state of the people by whom it is spoken. They live in a contracted world of their own and know very little about any thing beyond the reach of personal observation; they have no systems of ethics or metaphysics, and are ignorant of the researches of science; they have no knowledge of the great truths of the Christian religion, and, of course, have no terms that are applicable to these and similar topics. The genius of the language is such, however, that new terms may be introduced in relation to most of these subjects, that will be perfectly intelligible to the people, though they never heard them before. For example, there is a word *sungina* which means to save or rescue a thing or person from destruction; according to an established rule of grammar, a noun of agency may be derived from this, viz. *ozunge*, a Saviour, and an abstract noun *isungina*, which is salvation. So, likewise, there is a word used, viz. *danduna*, where one individual assumes the responsibilities of another who has offended against the laws of the country. This word involves the idea of substitution and from it may be derived a noun of agency, which means a Substitute or Redeemer, and another which involves the idea of vicarious atonement. Of course these words, as similar terms in English, must acquire a secondary meaning to express these Christian doctrines in their full force; but in their simple original character, they approach nearer to the ideas intended than similar terms in the English language.

It is not pretended that all the technical terms relating to Christianity can be derived in the manner just described, but the principal part of them may, and the language may be so expanded as to embrace every thing pertaining to Christianity, without giving up any of its distinctive peculiarities as a language.

VOCABULARY

OF THE

MPONGWE LANGUAGE;

IN TWO PARTS.

INTRODUCTION

TO THE

MPONGWE VOCABULARIES.

The following vocabularies in two parts, 1st, English and Mpongwe, and 2d, Mpongwe and English, do not embrace all the words in the language, but those chiefly which are in most common use. There are a great many words in English which have no exact counterpart in the Mpongwe, and so *vice versa.* Certain words in the Mpongwe have great latitude of meaning, in consequence of the defective views that are entertained by the people on the subject of morals, as well as their want of discrimination in metaphysical science; the term *mbia*, for example, is indiscriminately used for *good*, *handsome*, *kind*, *generous*, *just*, *benevolent*, *lenient*, and whatever conveys a pleasing idea to the mind; and so *mbe* means *bad*, *severe*, *unrelenting*, *vengeful*, *unfortunate*, *ugly*, *malignant*, *mischievous*, and whatever else that conveys the idea of what is unpleasant. Many simple terms in English can be expressed only by a phrase in Mpongwe; thus to express the idea of *hungry*, they say, *njâgâ njana*, i. e: sick with hunger; to say he is drunk, the phrase *e bŏngo n'alugu* is used and literally means "he is captured or overpowered by rum;" the term rich, must be expressed by *are n'aniva*, i. e. "he is with money." Certain verbs, again, have a signification in some of the derivative conjugations wholly different from any idea contained in the radical form; thus from *mie* to know, comes *mieza* (the causative conjugation), to make know or inform; so from *kumana* to stand up, comes *kumania* to erect any thing.

In the following vocabularies only the ground form of any one part of a word is laid down, i. e. the singular number of nouns, the first declension of each adjective, and the radical conjugation of the verb. All the derivative parts of each word can be determined by turning to the rules laid down in the grammar.

VOCABULARY.

PART I.

A.

A, art. *mâri* (one).
Abandon, v. *tiga.*
Abash, v. *jena ntyâni*, see shame.
Abate, v. *pâgwa.*
Abdicate, v. *tiga*, the same as abandon.
Abdomen, n. *iwumu.*
Abet, v. *nunguna.*
Abhor, v. *gami*, and *numba*, and *bika.*
Abide, v. *doana.*
Ability, n. *ngulu.*
Able, a. *jâlia*, and *nganga* and *kâ kekiza.*
Aboard, ad. *go.*
Abolish, v. *bundakainia* and *tena.*
Aborigines, n. *onwâ wi ntye*, child of the soil.
Above, prep. *gw'igonu.*
Abort, v. *periza onwana.*
Abound, v. *are yenge.*
Abridge, v. *kângia.*
Abroad, ad. *ogĕnda.*
Absent, v. *zyele vĕi*, not here.
Abstain, v. *bika.*
Abscond, v. *fanga.*
Abundant, a. *yenge, menge, menge*, &c.
Abuse, v. *tâwa*, to curse.
Accept, v. *bŏnga.*
Acceptable, a. *mbia.*
Accomplish, v. *mĕniza.*
Accompany, v. *pĕnia* and *kĕnda na mie.*
Acknowledge, v. *mĕma.*
Acquire, v. *dĕnga.*
Act, v. *denda.*
Act, n. *osaun.*
Ache, v. *nkazya* and *zi bola.*
Acid, a. *ikanda.*
Active, a. *ogazagaza.*
Adage, n. *nkogo.*
Add, v. *kunda* and *fela.*
Adequate, a. *kwĕkwĕ.*
Adhere, v. *datana.*
Adieu, ad. *ojani.*
Admire, v. *tŏnda.*
Adroit, a. *onĕmbâ.*
Adult, n. *onĕrâ.*
Advantage, n. *keva* and *piaganu.*
Adversary, n. *nyembanyemba* and *ndowa.*
Advise, v. *buia.*
Advocate, n. *okanla.*
Adultery, n. *ibanda.*
Adulterer, n. *ebandanie.*
Adulteress, n. *evovevove.*
Afar, ad. *bo.*
Afraid, v. *tia.*
Affair, n. *ozâzâ.*
Affirm, v. *buia* and *bulia.*
After, prep. *nyuma.*

Afternoon, ad. *nkolu.*
Again, ad. *fâ* and *vâ.*
Aggrandize, v. *pendia.*
Aggravate, v. *bendia.*
Agitate, v. *shuga.*
Agony, n. *nkaza mpolu.*
Agree, v. *pangana.*
Aground, ad. *siga.*
Ahead, prep. *goboso.*
Aid, v. *nunguna.*
Air, n. *ompunga.*
Alcohol, n. *alugu.*
Alike, ad. *egâlani ga* and *ga.*
Aliment, n. *inya.*
Alive, ad. *bâ.*
All, a. *zodu, sodu, modu,* &c.
Allegorize, v. *kâmba.*
Allegory, n. *egâmba.*
Alligator, n. *gnando.*
Allow, v. *tiga* and *jivira.*
Almighty, a. *ngulu-zodu.*
Almost, ad. *piĕre* and *baraba.*
Alone, ad. *dadie.*
Also, ad. *kĕ.*
Alter, v. *tava* and *puruna.*
Altercate, v. *jomana.*
Altercation, n. *ijomano.*
Altitude, n. *dondoa.*
Altogether, ad. *du* and *zodu.*
Always, ad. *egombe zodu.*
Am, v. *ne, re, are.*
Amass, v. *kenja yâma yenge.*
Amaze, v. *mama.*
Ambassador, n. *ovâvi.*
Amen, ad. *rĕti* and *gĭlĭgĭlĭ.*
Amiable, a. *mbia.*
Amicable, a. *ogangano* and *indego.*
Among, prep. *go* and *vâ.*
Ample, a. *yenge, wenge, menge,* &c.
Amulet, n. *monda.*
Ancestry, n. *izâmbi.*
Anchor, n. *nyilu.*
Ancient, a. *elungu.*
And, conj. *ni, na, n'.*
Anecdote, n. *nkogo.*
Anger, n. *egunu.*
Angle, n. *ntulungu.*
Angry, v. *benda.*
Anguish, n. *azili.*
Animal, n. *vugina.*
Ankle, n. *mpângâ* (joint).
Anoint, v. *saga* and *saga ngali.*
Annoy, v. *panga njuke.*
Annoyance, n. *njuke,* trouble.
Another, a. *emâri* (thing), *omâri* (person).
Answer, v. *jivira.*
Antelope, n. *nkambi.*
Anvil, n. *ntyolo.*
Ant, n. *nyâna.*
Any, a. *'edu, yedu, medu,* &c.
Apart, ad. *ozamba.*
Apex, n. *ntyai,* top, end, &c.
Appease, v. *panga egunu mana.*
Applaud, v. *suminia.*
Applause, n. *isuminia.*
Approach, v. *bowunia piĕre.*
Approve, v. *tŏnda.*
Arbitrate, v. *teniza.*
Are, v. *ne, re, doana.*
Arise, v. *kumana.*
Around, prep. *vingwa.*
Arm, n. *ogâ.*
Armful, n. *ogâ-ralie.*
Armpit, n. *nyavali.*
Arms, n. *imianga* (iron).
Arouse, v. *jĕma* and *nŏngunia.*
Arrange, v. *kenja.*
Arrest, v. *simbia, kota.*
Arrive, v. *bonwa.*
Arrow, n. *ozângâ.*
Art, n. *ikĕnge.*
Artery, n. *oganji.*
As, conj. *yenâ, nânâ* and *vâvâ.*
Ashore, ad. *go-ntye.*
Ascend, v. *panda.*
Ashame, v. *jena ntyâni.*
Ashes, n. *ombu.*

Aside, ad. *ozamba.*
Ask, v. *bambia.*
Asleep, v. *nana* and *nana antyâvinâ.*
Astonish, v. *mama.*
Astride, ad. *agolu-nja.*
Asunder, ad. *kera.*
Assassinate, v. *jona.*
Assault, v. *bola.*
Assembly, n. *nkândâ.*
Assist, v. *nunguna.*
At, prep. *go.*
Attempt, v. *kĕniza.*
Attendant, n. *onwa-penia.*
Attire, n. *ngâi* and *linga.*
Augment, v. *dĕnga-polu.*
Aunt, n. *onwâgwe-wi-ngwe* and *onwângwe-wa-rere.*
Avaricious, a.
Averse, v. *gami* and *agami.*
Awake, v. *nŏngwa.*
Awkward, a. *otewu.*
Axe, n. *erĕm.*

B.

Babe, n. *ekĕikĕi.*
Baboon, n. *ntyĕge.*
Back, n. *nyuma.*
Back, ad. *nyuma.*
Backbite, v. *mâga.*
Backbone, n. *impundu-okângâ.*
Backwards, ad. *nyuma.*
Bad, a. *mbe, eve,* &c.
Bag, n. *puka.*
Bald, a. *ikanga,* a bald-head.
Ball, n. *ompinga* and *imonga.*
Ballad-singer, n. *nyembi.*
Bamboo, *inimba.*
Bamboo-wine, n. *itutu.*
Bamboo-nut, n. *ntyovi.*
Banana, n. *itâtâ.*
Bane, n. *nyemba* and *ekĕmbe.*
Bang, v. *doka* and *bola.*
Banish, v. *tomba.*
Bank, n. *ntomba.*
Banquet, n. *ntyago.*
Bar (of a river), n. *edo.*
Bargain, n. *igolu.*
Bark (of a tree), n. *ebandazi rere.*
Bark, v. *boka.*
Barrel, n. *orĕga.*
Barren, a. *nkeli* (female).
Barricade, n. *komba* (to fence).
Barter, v. *kola* and *kola agolu.*
Base, a. *mbe.*
Bashful, a. *jena ntyâni.*
Basin, n. *ntyĕnge.*
Basket, n. *otondo.*
Bastard, n. *onwâ-wi-nkângĕ.*
Bat, n. *nkângâ.*
Bathe, v. *sâvuna, jobuna.*
Be, v. *ne, re, doana.*
Beach, n. *ozĕgĕ.*
Bead, n. *ilonda.*
Beak (of a bird), n. *ozumbu-wi-nyâni.*
Bean, n. *osange.*
Bear (to carry), v. *toana.*
Beard, n. *elĕlu.*
Beat, v. *bola.*
Beautiful, a. *mbia, evia,* &c.
Because, ad. *kânde* and *kândene.*
Beckon, v. *pĕpia.*
Bed, n. *odo.*
Bed-time, n. *egombe zi jinginu.*
Bee, n. *nyowe.*
Bee-hive (bee-tree), n. *erere-zi-nyowe* and *monga.*
Beef, n. *evĕrĕ-zi-nyari,* cow's flesh.
Before, prep. *goboso.*
Beg, v. *nĕgira* and *kâkâlâ.*
Beget, v. *jana.*
Beggar, n. *oma-nĕgira.*
Begin, v. *pakilia* and *dominia.*
Begrudge, v. *bela-polu.*
Behind, prep. *nyuma.*

Behold, v. *pona* and *jena*.
Belch, v. *sĕku*.
Believe, v. *jivira*.
Bell, n. *igalinge*.
Belong, v. *niva*.
Bellows, n. *iguwa*.
Belly, n. *iwumu*.
Belly-ful, n. *iwumu-ralie*.
Below, prep. *zoli*.
Belt, n. *otumba*.
Bend, v. *dĕmbia* and *dĕmbiza*.
Beneath, n. (see below).
Benefactor, n. *rera*, father, benefactor.
Benevolent, a. *nkĕngâ* and *mbia*.
Beseech, v. *kâkâlâ*.
Beside, prep. *baraba*.
Besmear, v. *saga*, *saga ngali* and *kila*.
Besom, n. *izâmbâlâ*, broom.
Best, a. *evia-poso*.
Bestow, v. *pa*.
Bet, v. *dowa-mpaga*.
Betray, v. *sâgiza* and *temiza*.
Between, prep. *go-gare*.
Beware, v. *bandamina*.
Bewitch, v. *nya*.
Beyond, prep. *goboso*.
Bid, v. *bulinia*.
Big, a. *mpolu*, *evolu*, &c.
Bile, n. *ivombo*.
Billow, n. *ekeva*.
Bind, v. *kora*.
Bird, n. *nyâni*.
Birdnest, n. *ikundu*.
Biscuit, n. *olega*.
Bitch, n. *mboa-nyanto*.
Bite, v. *noma*.
Bitter, a. *noni* or *nonli*.
Black, a. *nâmbe*.
Blacken, v. *ilangania*.
Black-man, n. *onâmbe*.
Blacksmith, n. *aguwaguwa*.
Bladder, n. *ewowa*.
Blade (of a knife), n. *njeli*.
Blame, n. *ntyĕmbâ*.
Blame, v. *sĕmba*.
Bleach, v. *jâmbunia*.
Bleed, v. *kwĕra-agwĕra*.
Blend, v. *bunduna*.
Blind, a. *ipâku*.
Blind-man, n. *ipâka*.
Bloat, v. *duma*.
Blood, n. *ntyina*.
Bloom, v. *jana-ilonda*.
Blossom, n. *ilonda*.
Blow (with the mouth), v. *punjina*.
Blow (the winds), v. *pĕvina*.
Blue, a. *nâmbe*.
Blunt, a. *tula*.
Boar, n. *ngowa-nomi*.
Board, n. *ntimbe*.
Boast, v. *suminia okuwĕ*.
Boat, n. *elende*.
Body, n. *okuwĕ*.
Boil, v. *namba*.
Bold, a. *are ntyondo*.
Bolt, v. *wela-wanga*.
Bolt, n. *sapamina*.
Bone, n. *epa*.
Book, n. *ezango* and *ezangango*.
Border, n. *ntyai*.
Bore, v. *pizagĕza*.
Bosom, n. *ntono*.
Both, a. *vani*.
Bottle, n. *mbute*.
Bottom, n. *iwongo*, *ntye*, &c.
Bough, n. *ivare*.
Bounce, v. *dogwa*.
Bow, n. *isavinla*.
Bow, v. *savinla*.
Bowels, n. *isĕgĕ*.
Bowl, n. *ntyĕnge-nyango*.
Box, n. *egara*.
Boy, n. *onwâ nomi*.
Boysplay, n. *azeva-mi-anwana*.
Brackish, a. *izawuizawu*.
Brain, n. *ipungu*.
Brandy, n. *alugu*.

Brass, n. *nyĕmie.*
Brave, a. *are ntyondo.*
Bread, n. *mpĕmba.*
Break, v. *bundakainia.*
Breakfast, n. *inya-sibanga.*
Breast, n. *ntono.*
Breath, n. *onwĕi.*
Breathe, v. *fela-onwĕi.*
Breed, v. *jana.*
Breeze, n. *omponga nkâmi* and *omponga olomba.*
Bridge, n. *ikasa.*
Brig, n. *watanga.*
Bright, a. *jâmbua.*
Brighten, v. *jâmbunia.*
Bring, v. *baga.*
Brink, n. *ozamba.*
Brisk, a. *ogazagaza.*
Bristle, n. *ozanja.*
Brittle, v. *ofafa.*
Broad, a. *ompozyo.*
Brook, n. *olâvi wango.*
Broom, n. *ezâmbâlâ.*
Broth, n. *onwĕmbâ.*
Brother, n. *onwângwe* and *onwa-rere.*
Brow, n. *iguni.*
Brown, n. *tenatena.*
Bruise, v. *sowa.*
Brush, v. *jâmbuna.*
Brush, n. *ezâmbâlâ*, broom.
Brute, n. *nyama* and *ivugina.*
Bud, n. *erondo.*
Bud, v. *jana-erondo.*
Bug, n. *vugina* and *erenarârâ.*
Buffoon, n. *oma-bola-itu.*
Build, v. *noga* (house), *nuga* (boat).
Bull, n. *nyare-nomi.*
Bundle, n. *ita.*
Bung-hole, n. *mpogoni w'orĕga.*
Burn, v. *peza* and *pia.*
Burst, v. *tuwa.*
Bury, v. *bĕnla.*
Burying-place, n. *abe.*
Bush-country, n. *g'oseke.*
Bushman, n. *osekani.*
Busy, a. *janja.*
But, conj. *ndo.*
Button, n. *iroki.*
Button-hole, n. *ompongoni-w'-iroki.*
Buy, v. *kola.*
By, prep. *vâ, n', na, ni,* &c.

C.

Cable, n. *ogâli* and *ogulu.*
Cackle, v. *bola-ombela.*
Cag, n. *onwâ-orĕga* and *orĕga.*
Calabash, n. *ntyondo* and *mbambi.*
Calf, n. *onwâ-nyare.*
Calico, n. *nkombe.*
Call, v. *felia.*
Calm, n. *pânla* and *pâna.*
Can, v. *kâ, kâ kekiza.*
Cannibal, n. *oma nya anlaga.*
Cannon, n. *oduma.*
Canoe, n. *owaro.*
Cap, n. *ipaki* and *ipaki yikĕnjo.*
Cape, n. *ompomo.*
Captain, n. *ngâwe.*
Captive, n. *mbwedi.*
Care, v. *naka.*
Careful, a. *are bandamina.*
Carry, v. *toana.*
Case, n. *egoro.*
Cask, n. *orĕga.*
Cast, v. *punga* and *fala.*
Cat, n. *pus.*
Catch, v. *kota.*
Caterpillar, n. *emândâ.*
Cattle, n. *vugina.*
Cause, n. *ipanga.*
Cause, v. *panga.*
Cease, v. *tiga.*
Cement, v. *bandiza.*
Censure, v. *sĕmba.*

Centipede, n. *nkoro.*
Centre, n. *gare.*
Chain, n. *izyungakanu.*
Chair, n. *epwi* and *epwi-satanga.*
Chamber, n. *nântye.*
Change, v. *pengakania.*
Cheap, a. *dĕla.*
Cheat, v. *pita.*
Check, n. *iwugu.*
Cheer, v. *moanja.*
Cheese, n. *ompege.*
Chest, n. *egara.*
Chew, v. *boga.*
Chicken, n. *jŏgâni.*
Chide, v. *sĕmba.*
Chief, n. *oma-ewonjo.*
Child, n. *onwana.*
Chin, n. *jĕgĕlu.*
Chirp, v. *daga.*
Choke, v. *jiga.*
Choice, n. *ipinja.*
Choose, v. *pinja.*
Chop, v. *tena.*
Circle, n. *igâma.*
City, n. *nkala mpolu.*
Claw, n. (of a bird or tiger,) *ifĕra.*
Clay, n. *irâi.*
Clean, a. *jâmbua* and *pupu.*
Cleanse, v. *siza.*
Climb, v. *panda.*
Cloth, n. *olamba.*
Clothes, n. *ngâi.*
Cloud, n. *evindi.*
Coadjutor, n. *oma-nunguna.*
Coal, n. *amala.*
Coarse, a. *fago.*
Cobweb, n. *inyângĕ siboboti.*
Cock, n. *jŏgâni onomi* and *kokori.*
Cockroach, n. *mpĕnjo.*
Cocoanut, n. *amangatanga.*
Coffin, n. *egara.*
Cold, a. *ifwi.*

Collect, v. *datiza.*
Comb, n. *ezalina.*
Come, v. *bie* and *bia.*
Comet, n. *arâwonge.*
Command, v. *sombia.*
Commandment, n. *ivanga.*
Compel, v. *panga.*
Competency, n. *atueni yenge.*
Complain, v. *sâza.*
Complete, v. *mĕniza.*
Compress, v. *piara.*
Conceal, v. *jumbuna.*
Confess, v. *mĕma.*
Connive, v. *sâria.*
Conquer, v. *keva.*
Conscience, n. *orĕma.*
Consider, v. *pikilia.*
Consent, v. *jivira.*
Console, v. *tomba-agnandi.*
Conspire, v. *datana ewonjo* and *bonda ewonjo.*
Construct, v. *noga* and *panla.*
Contract, v. *kola* and *kola-agolu.*
Converse, v. *jira-elâmbe.*
Convene, v. *datiza.*
Cook, v. *namba* and *pika.*
Cook, n. *omâ-namba.*
Cool, v. *panga zo nkĕi.*
Copper, n. *nkonga.*
Corn, n. *mba.*
Corner, n. *ntulungu.*
Corpse, n. *ebende.*
Corpulent, a. *omâ-mpolu.*
Correct, v. *buia-rĕti.*
Cost, n. *ijona.*
Cotton, n. *okândâ.*
Cough, n. *eguwa.*
Cough, v. *kânla.*
Country, n. *ilŏngâ.*
Count, v. *tanga.*
Courageous, a. *are-ntyondo* and *are-evĕmba.*
Cover, v. *puga.*
Covet, v. *jena-ngandi.*
Cow, n. *nyare.*

Coward, n. *ibobo.*
Crab, n. *ya-ikumbu.*
Crack, v. *jona.*
Crack, n. *ogĕla.*
Cramp, n. *iyĕyĕ.*
Crazy, a. *erania.*
Creep, v. *jaguna.*
Crime, n. *osaun mbe.*
Crooked, a. *rĕgâ.*
Cross, n. *krus.* (Portuguese.)
Crow, v. *koga.*
Crowd, n. *nkândâ.*
Cruel, a. *sinda.*
Crush, v. *jara* and *tula.*
Cry, v. *dena.*
Cultivate, v. *bĕnla.*
Cunning, a. *avonu.*
Cup, n. *ntyĕnga nyango.*
Cure, v. *jinga.*
Current, n. *eningo.*
Curse, v. *tâwa.*
Curse, n. *orâwu.*
Custom, n. *ntyali, mpani,* &c.
Cut, v. *tena.*
Cutlass, n. *okwara.*

D.

Dagger, n. *impânta.*
Daily, ad. *ntyug'wedu.*
Damp, a. *nkéi.*
Dance, v. *jinla.*
Dance, n. *oyino.*
Dark, a. *mpiri.*
Darkness, n. *mpiri.*
Darken, v. *panga-mpiri.*
Dash, v. *doka.*
Daughter, n. *onwana-owanto.*
Dawn, a. *owanga.*
Day, n. *ntyugu* and *owenja.*
Daylight, n. *ijenja.*
Dead, a. *juwa.*
Deaf-man, n. *mpoge.*
Debauchee, n. *ebandanie.*
Debilitate, v. *dĕlia.*
Debtor, a. *anoani.*
Decay, v. *bânla.*
Deceive, v. *nokina.*
Deceiver, n. *onoki,* a liar.
Deceitful, a. *onoki.*
Deck, n. *dĕki.* (English.)
Decorate, v. *bâra.*
Deep, a. *orŏnga.*
Deer, n. *inyama.*
Defraud, v. *pita.*
Deliberate, v. *sâza-ozâza.*
Delicious, a. *onigi.*
Delirious, a. *periza-ewonjo.*
Deliver, v. *pa.*
Demand, v. *bambia.*
Demon, n. *ibambo* and *onyambe.*
Deny, v. *danda.*
Depart, v. *kĕnda.*
Deride, v. *sĕlia* and *jŏnla.*
Descend, v. *sumina.*
Desire, v. *bela.*
Desire, n. *ibela.*
Destroy, v. *bundakainia.*
Despatch, v. *toma.*
Despise, v. *agami* and *numba, pĕdia.*
Destitute, a. *azyele.*
Detect, v. *salia.*
Devil, n. *ibambo, onyambe* and *nkinda.*
Dew, n. *ompembe.*
Diabolical, a. *ntyali y'Abambo.*
Dialect, n. *nkambini.*
Dialogue, n. *elâmbe.*
Diarhea, n. *ipamba.*
Dictate, v. *bulinia.*
Die, v. *juwa.*
Differ, v. *yi re gâlani avani.*
Difficult, a. *njâli.*
Dig, v. *tumba.*
Diminish, v. *kânjia.*
Dinner, n. *inya nkombe-nyondo.*
Dip, v. *fela.*
Direct, v. *teva.*

Dirt, n. *nanga.*
Dirty, a. *nanga.*
Disagree, v. *wi zyele ogangana.*
Disappoint, v. *tambe-devina.*
Disapprove, v. *pa tŏnda.*
Disaster, n. *isaun mbe.*
Discern, v. *jena* and *pona.*
Discover, v. *mia.*
Discontented, a. *e sindina.*
Discreet, a. *are ewonjo* and *are ogu.*
Disdain, v. *agami* and *numba.*
Disgrace, n. *ntyâni.*
Disgrace, v. *jena-intyâni* and *shai.*
Disguise, v. *temiza.*
Dish, n. *pĕle-z'owaro.*
Dishonest, a. *oma-ofe.*
Dislike, v. *agami* and *numba.*
Dismiss, v. *finiza.*
Disobey, v. *pĕdia.*
Disperse, v. *pazangana.*
Displease, v. *bendina.*
Disregard, v. *zye-shâlâ* and *pedia.*
Dissolve, v. *janginia.*
Distant, a. *bo* and *la.*
Distort, v. *kalunia.*
Distress, v. *jeniza mi njuke.*
Distress, n. *njuke.*
Distribute, v. *kezira.*
Distrust, v. *tiena.*
Disturb, v. *sâkâlia.*
Dive, v. *ninia.*
Divide, v. *kera.*
Dizzy, a. *jena isĕnda.*
Dizziness, n. *isĕnda.*
Do, v. *denda.*
Doctor, n. *oganga.*
Dog, n. *mboa.*
Dodge, v. *komba.*
Donation, n. *mpago.*
Door, n. *iguge.*
Down, n. *sumina.*
Dowry, n. *ozĕndo.*
Doze, v. *mĕga.*
Dozen, n. *olambanâ.*
Drag, v. *dura-lura.*
Drake, n. *izâgĕ inomi.*
Draw, v. *dura.*
Dream, v. *jilinu.*
Dream, n. *nyilinu.*
Dregs, n. *nkizi.*
Dress, n. *nkĕmbâ* and *ngâi.*
Drink, v. *jŏnga.*
Drink, n. *yĕjŏnga.*
Drip, v. *twezina.*
Drive, v. *suga.*
Drizzle, n. *onyĕngĕ.*
Drop, n. *idâdâ.*
Drop, v. *poswa.*
Drought, n. *enomo evolu.*
Drown, v. *dâmina.*
Drowsy, a. *mĕga.*
Drum, n. *ngâma* and *ngâma-atanga.*
Drunk, v. *bŏngio.*
Drunkard, n. *eyânga.*
Dry, v. *joma.*
Dry, a. *kaka* and *wajomi kaka.*
Duck, n. *izâge.*
Dull, a. *tua.*
Dumb, a. *imamu.*
Dust, n. *ombutu.*
Dusty, a. *irâi.*
Duty, n. *evilo zam* and *ogonu.*
Dwarf, n. *nkenjo.*
Dwell, v. *doana.*
Dwelling, n. *nago.*
Dye, v. *singa.*
Dysentery, n. *ipamba.*

E.

Each, a. *mâri-mâri.*
Eagle, n. *ngwa nyâni.*
Ear, n. *oroi.*
Ear-ring, n. *omoro.*
Earth, n. *ntye* and *ntyĕnge.*
East, n. *mbora yi tŏngwa nkombe.*

Eat, v. *nye* or *nya*.
Ebb, v. *poa*.
Economical, a. *oma obandamina yâma*.
Eclat, n. *ina via*.
Edge, n. *yitua*.
Efface, v. *siza*.
Effeminate, a. *ga owanto*.
Egg, n. *iki*.
Eight, a. *nanai*.
Eighth, a. *ananai*.
Eighteen, a. *igomi-ni-nanai*.
Eighty, n. *agomi nanai*.
Elastic, a. *indamu*.
Elbow, n. *kâgâzyâ*.
Elephant, n. *njâgu*.
Eleven, a. *igomi-ni-mâri*.
Emancipate, v. *kalua*.
Embark, v. *kĕnda g'owatanga*.
Empty, a. *eroro*.
End, n. *ntya-i*.
Encourage, v. *pindinia*.
Embrace, v. *sanguna*.
English, a. *Ngesh*.
Enough, ad. *yenge*.
Enter, v. *jingina*.
Entertain, v. *penjavenja*.
Entire, a. *yodu* and *modu*.
Entrails, n. *isĕgĕ*.
Envious, a. *e jena gnandi*.
Envy, n. *gnandi*.
Epistle, n. *ezango*.
Equal, a. *egâlani*.
Err, v. *fwemi*.
Escape, v. *pera*.
Evaporate, v. *poa* and *ampunima-panda*.
Evening, n. *nkolu*.
Every, a. *waodu*.
Evil, n. *osaun mbe* or *mbe*.
Evil, a. *mbe*.
Ewe, n. *idâmbi-inyanto*.
Exceed, v. *posyo* or *poso* and *piaganu*.
Excel, v. (see Exceed).
Except, prep. *kao*.
Exchange, v. *pengakania*.
Exhibit, v. *tuminia*.
Exile, v. *tomba*.
Exist, v. *ne*, *re doana* and *tuene*.
Explain, v. *tuminia*.
Extend, v. *piagana*.
Exterior, n. *ozamba*.
Extinguish, v. *nima*.
Extract, v. *dula*.
Exalt, v. *igeva volu*.
Eye, n. *intyâ*.
Eyeball, n. *otŏngu*.
Eyebrow, n. *oguni*.
Eyelash, n. *sikângĕ*.
Eyelid, n. *kowo*.

F.

Fable, n. *nkogo*.
Face, n. *ozyo* and *ozo*.
Fade, v. *kawa*.
Faint, v. *kwena-oge*.
Fall, v. *poswa* and *kwa*.
False, a. *noka*.
Fame, n. *ina ivolu*.
Family, n. *ogâi*.
Famish, v. *jâgâ njana*.
Far, ad. *bo*.
Farm, n. *ntyaga* and *mpindi*.
Fashion, n. *mpani*, *ntyali* and *osaun*.
Farther, ad. *bo*.
Fast, ad. *ni ngulu*.
Fasten, v. *kora*.
Fat, n. *yapâma*.
Fat, n. *agali*.
Father, n. *rera* and *rere*.
Fathom, n. *eguwa*.
Fatigue, v. *jasa*.
Fault, n. *ozâzâ*.
Favor, v. *nunguna*.
Fear, n. *itia*.
Fear, v. *tia*.
Feast, n. *sinya sijengĕ*.

Feather, n. *owowa.*
Feeble, a. *dĕla.*
Feed, v. *pa sinya.*
Feel, v. *kota.*
Feign, v. *pândia.*
Female, v. *onwantɔ* or *omanto.*
Fence, n. *ogomba.*
Ferment, v. *bɛnla.*
Fetch, v. *baga.*
Fever, n. *ifwe.*
Few, a. *yĕ yâma.*
Fuel, n. *okoni.*
Fifteen, n. *igomi-ni-tani.*
Fifth, a. *atani.*
Fifty, a. *agomi atani.*
Fight, v. *noa.*
Filch, v. *jufa.*
Fill, v. *jonia.*
Fin, n. *otâkĭ.*
Find, v. *dĕnga.*
Fine, a. *mbia.*
Finger, n. *cmeno.*
Finish, v. *mĕniza.*
Fire, n. *ogoni.*
Firm, a. *jâlia.*
Fish, n. *evĕrĕ* and *ntyuwĕ.*
Fish, v. *mbuzya.*
Fisherman, n. *omâ mbuzya.*
Fist, n. *ebolĭ.*
Five, a. *tani* and *tyani.*
Fix, v. *panga.*
Flank, n. *tugu.*
Flat, a. *mbɛvĕ.*
Flatten, v. *panga-mbɛvĕ.*
Flatter, v. *suminia.*
Flea, n. *ogĕnlĕ.*
Flee, v. *dogwa.*
Flesh, n. *ozyoni.*
Fling, v. *fala.*
Flint, n. *ido-njali.*
Float, v. *janginia.*
Flock, n. *mbĕi.*
Flour, n. *mpĕmba.*
Flow, v. *kĕnda.*
Fly, n. *ntyini.*
Fly, v. *dogwa.*
Foam, n. *ampuni.*
Fog, n. *owumbu-toba.*
Fold, v. *pura.*
Follow, v. *songa.*
Food, n. *inya.*
Fool, n. *elĕnge.*
Foot, n. *ntyozyo.*
For, prep. *gore* and *n' na.*
Forbid, v. *dega.*
Forehead, n. *mbami.*
Forenoon, n. *ibanga.*
Forest, n. *iga.*
Forget, v. *devana.*
Forgive, v. *nyeza* and *mĕniza.*
Fornicator, n. *ebandanie.*
Forsake, v. *tiga.*
Forty, a. *agomi nai.*
Four, a. *nai.*
Fourteen, a. *igomi ni nai.*
Fowl, n. *jŏgâni.*
Frequent, a. *egombe zodu.*
Freshwater, n. *aningo-nkĕi.*
Friend, n. *ndego.*
From, prep. *gore.*
Fruit, n. *ilonda.*
Full, a. *jonia.*
Fur, n. *kumia-agumia.*
Furl, v. *pura.*

G.

Gale, n. *nkangwĕ.*
Gall, n. *ntyua.*
Gape, v. *koga.*
Garden, n. *ntyaga.*
Garment, n. *ngâi.*
Gate, n. *iguge.*
Gather, v. *lumbina.*
Gaze, v. *silia* and *pona.*
Gazelle, n. *ntyerere.*
Generous, a. *ogwande.*
Gentleman, n. *elami* and *omâ mpolu.*
Get, v. *dĕnga* and *kova.*

Ghost, n. *ininla.*
Gift, n. *mpaga.*
Gill, n. (of a fish), *izava.*
Girl, n. *onwanto.*
Give, v. *pĕ* and *pa.*
Gizzard, n. *evâva.*
Glad, a. *tŏndo.*
Glass, n. *elas* or *elash.*
Glossy, a. *kawa.*
Glutton, n. *inyeni, onyena.*
Gnaw, v. *noma.*
Go, v. *kĕnda* and *kĕndaga.*
Goat, n. *mboni.*
God, n. *Anyambia.*
Gold, n. *sika-yatenatena.*
Good, a. *mbia.*
Goods, n. *aniva.*
Gourd, n. *ntyondo.*
Grass, n. *orove.*
Grave, n. *oronginu.*
Gravel, n. *ntyĕnge-y'antyâ.*
Graze, v. *nya-orove.*
Grease, n. *agali.*
Grease, v. *jira-agali.*
Great, a. *mpolu.*
Greedy, a. *inyena.*
Greegree, n. *monda, mbiri.*
Grieve, v. *dena* (cry).
Grief, n. *agnandi.*
Grin, v. *vĕngĕvĕngĕ.*
Grind, v. *kila.*
Grindstone, n. *gilido.*
Groan, v. *simina.*
Groin, n. *olĕlina.*
Ground, n. *ntye.*
Grow, v. *penda* and *poma.*
Grown, a. *apendi.*
Guana, n. *gnâmbe.*
Guest, n. *ogĕndạ.*
Guide, v. *teva.*
Guilt, n. *isaun mbe.*
Gum, n. *nkeva.*
Gun, n. *njali.*
Gunpowder, n. *mpira.*
Gut, n. *isĕge.*

H.

Habit, n. *mpani* and *ntyali.*
Hair, n. *orue.*
Half, n. *erene* and *mbĕi.*
Half-moon, n. *ogwĕli-mbĕi.*
Hand, n. *ntyâme.*
Handkerchief, n. *evĕlĕsh.*
Handful, n. *ntyâme-ralie.*
Handle, n. *ogâ* (arm).
Hang, v. *banda.*
Handsaw, n. *egwasa.*
Handsome, a. *mbia* (good) and *mĕpa-jeno.*
Happy, a. *yi re mbia* and *pupu.*
Hard, a. *jâla.*
Harpoon, n. *evango.*
Hark, v. *yâgâ.*
Haste, v. *nĕgiza.*
Hat, n. *epokolu.*
Hatch, v. *tĕva.*
Hatchet, n. *menda.*
Hate, v. *gami* and *numba.*
Haul, v. *dura.*
Have, v. *are* and *nivi.*
Hawk, n. *eshânge* or *esânge.*
He, pron. *ĕ, ayĕ* and *yĕ.*
Head, n. *ewonjo.*
Headache, n. *ewonjo-zi-bola.*
Heal, v. *jinga.*
Heap, n. *okondo.*
Hear, v. *jâgâ.*
Heart, n. *ntyondo.*
Heat, n. *mpyu.*
Heaven, n. *orowa.*
Heavy, a. *dira.*
Heed, v. *bandamina.*
Heel, n. *ntumbu.*
Hell, n. *ogoni.*
Helm, n. *epĕpa.*
Help, v. *nunguna.*
Help, n. *inunguna.*
Hem, n. *ogombinu* and *orkorue.*
Hem,v. *kombina.*
Hen, n. *obota.*

Her, pron. *yĕ*, *sĕ*, &c.
Herd, n. *olemba.*
Here, ad. *vĕnâ* and *gunu.*
Hernia, n. *ivango.*
Herself, pron. *ayĕmĕ.*
Hew, v. *panla* and *pozya.*
Hide, v. *fanga.*
High, a. *dondoa.*
Highwater, n. *eningo-y'ajoni.*
Hill, n. *nomba.*
Him, pron. *yĕ ĕ mĕ*, &c.
Himself, pron. *ayĕmĕ.*
Hip, n. *ira.*
His, pron. *yĕ*, *sĕ*, *mĕ*, &c.
Hit, v. *bola.*
Hoary, a. *juwi.*
Hold, v. *kota.*
Hog, n. *ngowa* or *ngoa.*
Hole, n. *ompogoni* and *ivemba.*
Hollow, a. *ompogoni* and *bwĭ.*
Honest, a. *ombia* and *mbia.*
Home, n. *nkala.*
Honey, n. *olĕmbĕ.*
Honeycomb, n. *ekoka.*
Hoof, n. *mpândâ.*
Hook (fish), n. *ilâvâ.*
Hoop, n. *ntyava.*
Hop, n. *ngwĕntyotyo.*
Horn, n. *mengo.*
Horse, n. *kavala.* (Portuguese).
Host, n. *nkândâ.*
Hostage, n. *jekana.*
Hot, a. *mpyu.*
House, n. *nago.*
How, ad. *ezande*, *ande.*
Hug, v. *sanguna.*
Hull, n. *eroro.*
Humid, a. *nkĕi.*
Humorist, n. *oma-bola-itu.*
Hundred, n. *nkama.*
Hunger, n. *njana.*
Hungry, a. *jâgâ-njana.*
Hunt, v. *buta.*
Hurry, v. *nĕgiza.*
Hurt, n. *suna* and *doka.*
Husband, n. *onomi.*
Hush, v. *doana dâ.*
Hypocrite, n. *onoki.*

I.

I, pron. *mi*, *mie* and *mia.*
Idea, n. *ipivia.*
Idle, a. *ogera.*
Idol, n. *ogana* and *monda.*
If, conj. *ja jâgâ* and *jâ.*
Ignite, v. *fela ogoni.*
Ignorant, a. *amie mpânga.*
Ill, a. *e jâgâ.*
Ill-nature, a. *oyombo.*
Illustrate, v. *tuminia* and *mieza.*
Image, n. *egâlani.*
Imitate, v. *kĕniza.*
Immediately, ad. *javuria.*
Immense, a. *mpolu.*
Immortal, a.
Impair, v. *bundakania.*
Implore, v. *kwena-kâlâ.*
Importunate, v. *nĕgira-polu.*
Importune, v. *nĕgira.*
Improve, v.
Impoverish, v. *panga-elĕnge.*
Improper, a. *zye kwĕ* and *zye mbia.*
Imprudent, a. *azyele ewonjo.*
Impudent, a. *are sitâwâ.*
In, prep. *go.*
Inaugurate, v. *pandia.*
Incline, v. *dembĕ* and *kenja.*
Inclose, v. *fela.*
Incompetent, a. } *agekizi* (not able).
Incomplete, a. }
Inconsiderate, a. *zyele-pivia* (no thought).
Increase, v. *penda* and *poma.*
Incubate, v. *puga* (to cover).
Incubus, n. *nyilinu* (a dream).
Indeed, ad. *rĕti* (true).
Indifferent, a. *azyele-shâla.*
Industrious, a. *jâla.*

Ingenious, a. *oma wa sipikilia* (has thought).
Infant, n. *onwa kĕikĕi.*
Inform, v. *toana-osaun.*
Informer, n. *eroana-isaun.*
Injure, v. *shâkâlâ.*
Inquire, v. *bambia.*
Ink, n. *aningo-m'azanga* (book water).
Insane, a. *aperio n'ogu.*
Insincere, a. *ndego-jaso.*
Insect, n. *evugina.*
Instead, prep. *go mbora.*
Inside, n. *gare.*
Instruct, v. *nĕnga.*
Instructor, n. *onĕnga.*
Insult, v. *bendia.*
Intellect, n. *orĕma* and *ntyondo* and *ogu.*
Intemperate, a. *eyŏnga.*
Intend, v. *pivia* and *yi re go ntyondo.*
Inter, v. *bĕnla.*
Intercessor, n. *e kambina.*
Intercede, v. *kambina.*
Interdict, v. *dega.*
Interpret, v. *mieza* and *bulinia.*
Interfere, v. *pokwĕ.*
Interior, n. *gare.*
Interrogate, v. *bambia.*
Into, prep. *go.*
Intoxicate, v. *bŏngio-n'alugu.*
Invent, v. *dĕnga.*
Inventor, n. *oma-odĕnga.*
Invert, v. *kalunia.*
Invite, v. *bambia.*
Invoke, v. *kambina.*
Iron, n. *owanga.*
Island, n. *nenge.*
It, pron. *yi, mi, wi,* &c.
Itch, v. *jowa.*
Ivory, n. *mpunji.*

J.

Jam, v. *bangatia.*
Jaw, n. *iwugu.*
Jealous, a. *e jena gnandi* (he feels jealousy).
Jealousy, n. *gnandi.*
Join, v. *duka, korina* and *jonga.*
Join, v. *mâgunia.*
Joke, v. *suga.*
Joy, n. *irĕma tu* or *irĕma pupu* (the heart quiet).
Judge, n. *okambi.*
Judge, v. *jĕkĕlia.*
Jug, n. *ntyuga.*
Jump, v. *dogwa* (jump, fly, &c.)
Just, a. *mbia* (good, just, merciful).

K.

Keel, n. *okângâlâ.*
Keep, v. *penjavenja.*
Keeper, n. *oma openjavenja.*
Key, n. *shape* and *enunguna.*
Kick, n. *duka ntyozyo.*
Kid, n. *onwâ mboni.*
Kindle, v. *jega ogoni.*
Kill, v. *jona.*
Kind, a. *mbia.*
Kindred, n. *ngwĕ-mo* or *rere-mo* (the same mother or father).
King, n. *oga.*
Kiss, v. *sâmba.*
Kitten, n. *onwâ-pus.*
Knee, n. *ivuva.*
Knee-pan, n. *ebângâmbângâ.*
Kneel, v. *doba kâtâlâ.*
Knife, n. *swaka, bomba, olanda.*
Knock, n. *duka* and *bola.*
Knot, n. *iliria.*
Know, v. *mia* and *avoro.*
Knuckle, n. *mpângâ.*

L.

Labor, n. *evilo* and *ijanja.*
Labor, v. *janja.*

Laborer, n. *ombilo.*
Lack, v. *bela.*
Lack, n.
Ladder, n. *mpandino.*
Lade, v. *jonia.*
Lake, n. *mbeni nyango.*
Lamb, n. *onwâ idâmbe.*
Lame, a. *anĕmĕni.*
Lament, v. *e jena angandi.*
Lamp, n. *ojo* (a light of any kind).
Land, n. *ntye.*
Land, v. *atue go ntye.*
Language, n. *ilŏngâ*, pl. *alŏngâ* and *ikambani.*
Large, a. *mpolu, volu.*
Last, a. *nuwunla.*
Late, a. *piagani.*
Laugh, v. *jŏnla, jŏnla ikĕ.*
Laughter, n. *itu.*
Law, n. *ivanga.*
Lay, v. *dumbina.*
Lazy, a. *ogera.*
Lead, n. *sumbu.*
Lead, v. *kĕndia.*
Leader, n. *ivĕmba.*
Leaf, n. *owavi.*
Leak, v. *bonwa aningo.*
Lean, a. *igânga.*
Lean, v. *jĕza.*
Leap, v. *dogwa.*
Learn, v. *nĕnja.*
Least, a. *zango.*
Leave, v. *tiga.*
Left hand, n. *ogâ-nyantwĕ* (woman hand).
Leg, n. *ogolo.*
Leisure, n. *egombe.*
Lend, v.
Length, n. *elavini.*
Leopard, n. *njĕgâ.*
Lessen, v. *romba-yĕwâ.*
Let, v. *riga.*
Letter, n. *ezango* and *ezangango.*
Level, v. *panga zo vĕvĕlĕ.*
Level, a. *vĕvĕlĕ.*
Lewd, a. *ovove.*
Liar, n. *onoki.*
Liberal, a. *mbia.*
Liberate, v. *kalunia onwâ ntye.*
Lick, v. *nĕra.*
Lice, n. *imbina.*
Lid, n. *eponga.*
Lie, v. *noka.*
Lie, n. *inoka.*
Lie, v. (to lie down), *nana* and *nana bu.*
Life, n. *owĕyi.*
Lift, v. *kumania* and *nŏngunia.*
Light, n. *ozange.*
Light, a. (not heavy), *dĕla.*
Light, v. *nunga ozo.*
Light, v. (as a bird), *batamina.*
Lighten, v. (to reduce weight), *tombina.*
Lighten, v. *njali toba.*
Like, a. *ga ntaga* and *egâlani.*
Limb, n. *eva.*
Limber, a. *dĕla.*
Lime, n. *ombu-wi-nkuvia.*
Link, n. *olonga.*
Lip, n. *olumbu.*
Listen, v. *jâgâ.*
Little, a. *ezango, nyango,* &c.
Live, v. *are tu* and *are bâ.*
Liver, n. *ininli.*
Lizard, n. *osesele.*
Lo, interj. *vona.*
Load, v. *jonia.*
Load, n. *ijonia.*
Loaf, n. *amonga.*
Loathe, v. *agami* and *gami.*
Lock, n. *mpâga-shape.*
Lock, v. *nunja* and *vwiza shape.*
Log, n. *erere.*
Loin, n. *ntugu.*
Long, a. *nda, la,* &c.
Look, v. *pona.*
Look-out, v. *vandamina.*

Lose, v. *pera.*
Lord, n.
Loose, v. *puruna.*
Loud, a. *soka.*
Louse, n. *mbina.*
Love, v. *tŏnda.*
Love, n. *itŏnda.*
Lung, n. *ibobo.*
Lurk, v. *fanga.*
Lustful, a. *evove.*

M.

Mad, a. *benda.*
Magnify, v. *panga-mpolu.*
Make, v. *panga.*
Maker, n. *opangi yo.*
Male, a. *nomi.*
Malevolence, n. *ntyondo mbe.*
Maltreat, v. *pangĕ njuke.*
Man, n. *onomi.*
Manage, v. *nĕnja* (to learn).
Manifest, v. *tuminia.*
Mankind, n. *oma* (person), *anlaga* (people).
Many, a. *nyenge, menge,* &c.
Mark, n. *elingilio.*
Mark, v. *dingilia.*
Marrow, n. *ntyâmbe.*
Marry, v. *jomba.*
Marvel, v. *mama.*
Marvellous, a. *osaun mpolu.*
Mash, v. *tula.*
Mast, n. *ogumia.*
Master, n. *rera* (father, master, &c.).
Masticate, v. *pianguna.*
Mat, n. *etava.*
Mate, n. *ilâtâ.*
Matter, n. *osaun, ndaga* and *nte.*
Mature, v. *felia.*
May, v. *kâ venditua.*
Me, pron. *mi, mie* and *miĕ.*
Mean, a. *mbe.*
Mean, v. *pivia.*
Measure, n. *egĕnizo.*
Measure, v. *kĕniza* (to try, measure, &c.).
Meat, n. *evĕrĕ.*
Mechanic, n. *kapinde* (corruption of carpenter).
Meddle, v. *bakuna.*
Mediate, v. *dega.*
Mediator, n. *elina-ogâvi.*
Medicine, n. *nango.*
Meet, v. *datana.*
Melt, v. *jâgiza.*
Mend, v. *sânga.*
Merchandise, n. *iniva.*
Merchant, n. *matyen.*
Mercy, n. *nkĕngâ.*
Merry, a. *bola-itu.*
Message, a. *igende.*
Messenger, n. *eromi.*
Mid-day, n. *kobonyondo.*
Middle, a. *egara.*
Mid-night, n. *ogwĕra lingelinge.*
Midwife, n. *oganga.*
Milk, n. *ambĕ-ningo.*
Mimic, v. *kĕniza.*
Mind, v. *penjavenja.*
Mind, n. *ntyondo* and *orĕma* and *ogu.*
Mingle, v. *datiza.*
Mirror, n. *oyeno.*
Miscall, v. *fwema.*
Mischief, n. *njuke.*
Miser, n. *mbato,* pl. *imbato.*
Mislead, v. *fwemiza.*
Mist, n. *onyĕngĕ.*
Mistake, v. *fwema.*
Mistake, n. *ifwema.*
Mistress, n. *ngwĕ.*
Misunderstand, v. *pa kotiza.*
Mix, v. (see Mingle).
Mock, v. *kĕniza.*
Mode, n. *mpani, ntyali.*
Model, n. *egĕnizo.*
Modern, a. *nyâla.*

Moment, n. *pelĕ* and *pelĕ vĕnâ.*
Money, n. *iniva.*
Monkey, n. *nkĕma* (the name of one species).
Mouth, n. *ogwana.*
Moon, n. *ogwĕli.*
Moon-light, n. *ilanga y'ogwĕli.*
More, a. *fâkunde.*
Morning, n. *ibanga.*
Morrow, n. *mĕlĕ* and *mĕnlĕ.*
Mortar, n. *ezo.*
Mortify, v. *benda* and *jena ntyâni.*
Mother, n. *ngwe.*
Mountain, n. *nomba.*
Mourn, v. *dena.*
Mourning, n. *edingo.*
Mouse, n. *mpogo* and *impogo.*
Mouth, n. *ogwana.*
Mouthful, n.*ogwana-ralie.*
Move, v. *tomba.*
Much, a. *nyenge, wenge,* &c.
Mud, n. *ombânla.*
Muddy, a. *mbora y'âmbânla.*
Multitude, n, *nkândâ.*
Music, n. *nyângâle.*
Murder, v. *jona.*
Murder, n. *ijona.*
Murderer, n. *oma-jona.*
Must, v. *ga.*
My, a. *yam, mam,* &c.
Myself, pron. *miĕmĕ.*

N.

Nail, n. *ntyângâ.*
Naked, a. *tele.*
Name, n. *ina.*
Namesake, n. *ina.*
Nap, n. *ya ntyâvinâ* or *mĕga.*
Nape, n. *ewomba.*
Napkin, n. *tolu.*
Narrow, a. *nyango, ezango.*
Nasty, a. *sĕkĕ.*
Nation, n. *ilŏngâ.*
Native, n. *onwâ-ntye* (child of the earth, free).
Navel, n. *irârâ.*
Nay, ad. *nyawe.*
Near, prep. *piĕrĕ* and *baraba.*
Neat, a. *nkĕrĕ.*
Neck, n. *ompele.*
Needle, n. *ntombo.*
Neglect, v. *bandamina.*
Negro, n. *nâmbe.*
Neighbor, n. *ogangano.*
Nerve, n. *ogu.*
Nest, n. *ikundu.*
Net, n. *mbuzya.*
Never, ad. *zyele.*
New, a. *nyâla, miâla,* &c.
News, n. *ntyango,* pl. *intyango.*
Next, a. *wate.*
Nibble, v. *kĕgĕra* and *duka.*
Nice, a. *mbia.*
Nickname, n. *ina-ny'itu.*
Night, n. *ogwĕra.*
Night-mare, n. *nyilinu mbe.*
Nine, a. *inâgomi.*
Nineteen, a. *igomi-n'inâgomi* (ten and nine).
Ninety, a. *agomi inâgomi* (nine tens).
Ninth, a. *ny'inâgomi.*
Nipple, n. *olumbu.*
No, ad. *nyawe.*
Noble, a. *mbia.*
Nod, v. *mĕga.*
None, ad. *zyele.*
Nonsense, n. *zyele-ogu.*
Noon, n. *kobonyondo.*
North, n. *nkâmi.*
Nose, n. *ompombo.*
Nostril, n. *ozyâguna.*
Not, ad. *zyele* and *zye.*
Notch, n. *elingilio.*
Notch, v. *panga-elingilio.*
Nothing, ad. *zyele du.*
Now, ad. *vâte vĕnâ* and *egombe zinâ* also *pelĕ.*

Number, n. *ntangu*, pl. *intangu*.
Number, v. *tanga*.
Nurse, n. *obandamina*.
Nurse, v. *bandamina*.
Nut, n. *olonda*.

O.

Oar, n. *nkabi* or *nkavi*.
Obey, v. *jâginu* (to hear).
Obtain, v. *dĕnga*, *kova*, &c.
Ocean, n. *mbeni*.
Ocra, n. *nĕfu*.
Odor, n. *nkango* (good odor), *anango* (bad odor).
Off, prep. *go*.
Offend, v. *bendia* or *bendiza*.
Offer, v. *pĕ* and *pa*.
Often, ad. *egombe ezenge*.
Oil, n. *agali*.
Old, a. *nungu*, *mbolo* and *bolo*.
On, prep. *go*.
Once, ad. *nyângâ mâri*.
One, a. *mâri*.
Only, a. *dadie*.
Open, v. *nunguna*.
Opinion, n. *ipivia*.
Oppose, v. *simbia* and *dega*.
Oppress, v. *pitakainia*.
Or, conj. *ge* and *genâ*.
Origin, n. *ipakilia*.
Ornament, n. *kĕrĕ*.
Orphan, n. *onwâ ntigo*.
Other, pron. *mâri*, *omâri* and *imâri*.
Ought, v. *ga*.
Our, pron. *yazyo*, *wazyo*, &c.
Ourselves, pron. *azuwĕmĕ*.
Outside, n. *vuguvugu* and *gw'igara*.
Over, prep. *puga*.
Overjoy, v. *tŏnda*.
Owe, v. *nowana*.
Owl, n. *ekuru*.
Own, v. *niva*.
Owner, n. *oniva*.
Oyster, n. *irandi*.

P.

Pack, v. *kenja*.
Paddle, n. *nkavi y'awaro*.
Paddle, v. *nuga*.
Padlock, n. *mpâga*.
Pain, n. *nkazya*.
Pain, v. *wi re nkazya*.
Paint, n. *owĕlâ*.
Paint, v. *komba owĕlâ*.
Pair, n. *iwâra*.
Palaver, n. *ozâzâ* and *mpungu*.
Palm (of the hand), n. *ileve*.
Palm-nut, n. *amanga-mbila*.
Palm-oil, n. *agali mi mbila*.
Palm-juice, n. *itutu* and *membo*.
Palm-tree, n. *oyila*.
Palpitate, v. *ntyondo-duka*.
Palsy, n. *awâgâ*.
Pan, n. *njanja*.
Panic, n. *itia*.
Pantaloons, n. *ngâi y'okĕnda* (walking garment).
Papa, a. *tata*.
Papaw, n. *ilâlâ*.
Papaw-tree, n. *olâlâ*.
Paper, n. *ezango*.
Parcel, n. *igĕu*.
Parch, v. *kanga*.
Pardon, v. *nyeza*.
Parent, n. *izâmbi*.
Parrot, n. *ngozyo*.
Part, n. *mbĕi*.
Part, v. *kera*.
Partial, a. *tŏnda*.
Party, n. *mŏngi yĕ* or *mbĕi yĕ*.
Pass, v. *piagana*.
Patch, n. *elimĕ*.
Patch, v. *sânga*.
Path, n. *mpânlâ*.
Patience, n. *e mĕnla*.
Patriarch, n. *rera* or *ozâmbi*.

Patron, n. *rere* and *rera*.
Patronize, v.
Pauper, n. *elĕngĕle*.
Pause, v. *tigare*.
Pause, n. *jâwa*.
Paw, n. *itambe*.
Paw, v. *punga-itambe*.
Pawn, n. *punu*.
Pay, v. *pa*.
Pay, n. *ipa*.
Pea, n. *osange*.
Peace, n. *amĕnjĕ*.
Peaceable, a. *oma-w'amĕnje*.
Peace-offering, n.
Peace-maker, n.
Peck, v. *shâwa*.
Peel, v. *sanga*.
Peeling, n. *ntuke*.
Peep, v. *dâdina*.
Peg, n. *ekâmina*.
Pen, n. *owowa* (feather).
Penetrate, v. *tuena*.
People, n. *anlaga*.
Pepper, n. *ntogolu*.
Perceive, v. *mia*.
Perch, v. *batamina*.
Perfidious, a. *onoki* (a liar).
Perhaps, ad. *venditua* and *tazanga*.
Permit, v. *tiga*.
Pepetually, a. *egombe zodu*.
Persecute, v. *panga njuke*.
Person, n. *oma*.
Pigmy, n. *nkenjo*.
Play, n. *izyeva*.
Play, v. *sheva*.
Playday, n. *owenja wa zyeva*.
Pleasant, a. *mbia*.
Plenty, a. *'enje, nyenge, ezenge*, &c.
Plug, n. *odo*.
Plunge, v. *pitakania*.
Point, v. *nĕngĕnia*.
Poison, n. *nyemba*.
Poor, a. *elĕnge*.

Popular, a. *omâ-mbia*.
Porcupine, n. *nwomba*.
Possess, v. *niva*.
Pot (iron), n. *ilepŏt*. (English).
Potato, n. *mongatanga*.
Pounce, v. *kwandamina*.
Pound, v. *tula*.
Pour, v. *jira*.
Powder, n. *mpira*.
Practice, n. *mpani, ntyali*.
Practise, v. *denda nânâ* (to do so).
Praise, v. *suminia*.
Praise, n. *isuminia*.
Pray, v. *kambina Anyambia* (talk to God).
Prefer, v. *pinja*.
Pregnant, a. *are n'inyemi*.
Premium, n. *ipa*.
Prepare, v. *kekiza*.
Present, a. *are vĕnâ*.
Present, n. *mpaga*.
Present, v. *pa*.
Pretty, a. *mbia*.
Price, n. *ijona*.
Pride, n. *ipĕdiĕ*.
Probably, ad. *venditua, tazanga*.
Proclaim, v. *baga ntyango wanga*.
Promise, v. *pangana*.
Promise, n. *ompangano*.
Prop, n. *idura*.
Prop, v. *dura*.
Proper, a. *mbia*.
Protect, v. *penjavenja* and *piga*.
Protector, n. *rere* and *rera*.
Proud, a. *are pĕdiĕ*.
Proof, v. *ntare*.
Provide, v. *penjavenja*. to keep, provide.
Prudent, a. *oma-wa-simia*.
Puke, v. *toba* and *tova*.
Pull, v. *dura*.
Pulse, n. *oganji*.
Pulverize, v. *kila*.

Puncheon, n. *orĕga.*
Punish, v. *siva.*
Punishment, n. *ozyivo.*
Puppy, n. *mboa nyango* or *onwâ mboa.*
Purchase, v. *kola.*
Push, v. *pindinia.*
Put, v. *lumbina.*
Putrify, v. *bânla.*

Q.

Quarrel, v. *jomana.*
Quarrel, n. *inyomano.*
Quick, ad. *zunge* and *nĕgiza.*
Quit, v. *tiga.*

R.

Race, n. *olembiano.*
Racket, n. *nyângâle.*
Rafter, n. *ntĕbĕ.*
Raiment, n. *ngâi.*
Rain, n. *ningo.*
Rain, v. *nâga.*
Rainbow, n. *mbumba.*
Raise, v. *nŏngunia.*
Ram, n. *idâmbe inomi.*
Ram, v. *kâmina.*
Ransom, n. *itomba* and *idondunla.*
Rapid, a. *egâni.*
Rat, n. *mpogo* and *ntori.*
Ratify, v. *jekana.*
Razor, n. *owanda-tena.*
Read, v. *tanguna.*
Ready, a. *kekiza.*
Reason, n. *ozâzâ.*
Rebuke, v. *tevuna.*
Recal, v. *felia*, to call.
Receive, v. *dĕnga.*
Recollect, v. *jonginia.*
Red, a. *tenatena.*
Reconcile, v. *teniza-ndaga.*
Redeem, v. *danduna.*
Redeemer, n. *odanduna.*
Reel, v. *pĕva* and *timbiarimbia.*
Reflect, v. *pivia.*
Refuse, v. *finiza* and *bika.*
Regret, v. *sâva.*
Reject, v. *bika.*
Rejoice, v. *denda ígeva* and *tŏnda.*
Relative, n. *onwângwĕ-wam.*
Release, v. *tiga-die.*
Relish, v. *tŏnda*, to love.
Remainder, n.
Remember, v. *jonginia.*
Remind, v. *jonginia.*
Rend, v. *tena* and *jokuna.*
Repair, v. *sânga.*
Repast, n. *inya sipolu*, plenty food.
Repeat, v. *fâ kamba.*
Reprove, v. *tevuna.*
Request, v. *bambia.*
Rescue, v. *paruna.*
Roll, v. *kavalia.*
Roof, n. *ogwanjagwanja.*
Root, n. *iramba.*
Rope, n. *ogâli.*
Rot, v. *bânla.*
Rotten, a. *bânla.*
Rough, a.
Round, a. *igâma.*
Rouse, v. *jĕma.*
Rub, v. *kila.*
Rudder, n. *epĕpa.*
Rum, n. *alugu.*
Run, v. *ni mango.*
Rust, n. *nyanga.*
Rust, v. *kota-nyanga*, to catch rust.

S.

Sabbath, n. *shânâ.* (English.)
Sacred, a. *yârunda.*
Sad, a. *kĕva.*
Sagacious, a. *mia dava.*

Sail, n. *ikuku* and *igombe*.
Sail, v. *kĕnda*.
Sake, n. *nyangi*.
Salt, n. *ezanga*.
Salute, v. *bogizye*.
Same, a. *ga* and *egâlani mo*.
Sample, n. *olŏngâ*.
Sand, n. *ntyĕngĕ*.
Sane, a. *are ewonjo*.
Sap, n. *eriga*.
Satan, n. *ibambo*, pl. *abambo* and *onyambe* (spirits of the dead).
Satisfy, v. *epanga mie tŏnda*.
Saucy, a. *oma ogwana*.
Saucy-word, n. *ikaza*.
Save, *sungina*.
Savior, n. *ozunge*.
Saw, n. *egwasa*.
Saw, v. *kila*.
Say, v. *buia*, *bulia* and *inle*.
Scab, n. *nkowo*.
Scale, n. (of a fish), *nkazyo*.
Scar, n. *ndolo*.
Scarce, a. *yĕyâma*.
Scare, v. *tia*, *tieza*, to make afraid.
Scatter, v. *nyĕnya*.
Scent, v. *dĕnga anango*.
Scold, v. *sĕmba*.
Scorn, v. (see hate).
Scorpion, n. *boboti nyi kâkâ*.
Scorn, v. *gami*.
Scowl, v. *kora ogune*.
Scrape, v. *kâmba*.
Scratch, v. *mwĕra*.
Scream, v. *tonga* and *agozyi*.
Scuffle, v. *sungakana*.
Scum, n. *amponi*.
Sea, n. *mbeni mpolu*.
Sea-breeze, n. *ompunga*.
Sea-sick, a. *egâlângâ*.
Sea-water, n. *aningo mi nyanga*.
Search, v. *buta*.
Seat, n. *epwi*.
Second, a. *nyambani*, *w'a'bani*, &c.
Secret, *enimba*.
See, v. *pona* and *jena*.
Seed, n. *onwângâ*.
Seize, v. *kota*.
Select, v. *pinja*.
Sell, v. *kola*.
Send, v. *toma*.
Sense, n. *ogu* and *ewonjo*.
Separate, v. *pinja*.
Serpent, v. *omamba*.
Servant, n. *nyongo*.
Serve, v. *janjina*.
Set, v. *dovia*.
Settle, v. *kanjua*.
Seven, a. *orâgenu*.
Seventeen, a. *igomi n'orâgenu*.
Seventh, a. *ny'orâgenu*, *m'orâgenu*, &c.
Seventy, a. *agomi-orâgenu*, seven tens.
Sew, v. *tuma*.
Shade, n. *iviri*.
Shade, v. *diva*.
Shadow, n. iviri (of a tree) *ininla* (of a man).
Shake, v. *shuga*.
Shame, n. *ntyâni*.
Share, n. *mbĕi*.
Shark, n. *nkânjĕ*.
Sharp, a. *tua*.
Sharpen, v. *poria*.
Shave, v. *shĕngina*.
She, pron. *e*, *ayĕ*, *yĕ* he, she or it.
Sheath (of a sword) *ivemba*.
Sheath, v. *wela-ivemba*.
Sheep, n. *idâmbe*.
Shell, n. *ntyuba*.
Skin, n. *ebanda*.
Ship, n. *onwatanga* and *owarotanga*.
Ship-master. n. *ngâwĕ*.
Shoe, n. *ntyozyo y'atanga*.
Shoot, v. *bola*.

Short, a. *epe, pe.*
Shoulder, n. *ovega* and *vĕga.*
Shove, v. *pindia.*
Show, v. *tuminia.*
Shut, v. *nunja.*
Shutter, n. *iguge.*
Sick, v. *jâgâ.*
Sickly, a. *obĕli.*
Sickness, n. *nkani.*
Side, n. *owanja.*
Sign, n. *mieza* and *pĕpia.*
Silence, v. *loa-dâ* and *be.*
Silence, n. *be.*
Silent, a. *kendekende.*
Silly, a. *owano.*
Silver, n. *solove.* (English).
Similar, a. *egâlani, ga* and *mo.*
Sin, n *mpani mbe* (bad fashion).
Sin, v. *denda mpani mbe* (to do bad fashion).
Sinew, n. *oganji.*
Sing, v. *jemba.*
Single, a. *mâri* or *dadie.*
Sink, v. *dâmina.*
Sinner, n. *omâmbe* (a bad person).
Sip, v. *sâmba* and *demba.*
Sister, n. *onwângwĕ wanto* (female relative).
Sit, v. *are tu* (irregular).
Six, a. *orowa.*
Sixteen, a. *igomi n'orowa.*
Sixth, a. *ny'orowa, m'orowa,* &c.
Sixty, a. *agomi orowa* (six tens).
Skill, n. *okĕngekĕnge* (a man who has skill).
Skim, v. *tomba amponi.*
Skin, n. *ebanda.*
Skim, v. *tomba-ebanda.*
Sky, n. *orowa.*
Slack-water, n. *anyamie* and *eningo z'atavi.*
Slap, v. *bola ivĕi* and *sapoga.*
Slaughter, v. *jona.*
Slave, n. *oskaka.*

Slay, v. *jona.*
Sleep, v. *nana* and *nana antyâvinâ.*
Sleep, n. *antyâvinâ.*
Sleepy, a. *mĕga* and *bela nana.*
Sleeve, n. *ogâ wi ngâi* (the arm of the garment).
Slide, v. *poelĕla.*
Slip, v. *poelĕla.*
Slow, a. *nkĕngâ* and *jangojango.*
Small, a. *nyango, yango, mango,* &c.
Smear, v. *saga.*
Smell, v. *yi re n'anango.*
Smell, n. *anango.*
Smile, v. *are vĕngevĕnge.*
Smith, n. *ogubaguba.*
Smoke, n. *otutu.*
Smooth, a. *vĕvĕle.*
Smooth, v. *panga vĕvĕle.*
Snake, (see serpent).
Snare, n. *mondo.*
Snatch, v. *kwandamina.*
Sneak, v. *shâta.*
Sneer, v. *ejena sa.*
Sneeze, v. *jazya.*
Snore, v. *kâgâra.*
Snout, n. *mpombo, ogânu* (of an elephant).
Snuff, v. *kogina.*
Snuff-box, n. *ngâve-doshi.*
So, conj. *yenâ, nânâ.*
Soak, v. *fela go mbeni.*
Soap, n. *ntyavo* and *ntyabo.* (Portuguese).
Sob, v. *sĕkuma.*
Soft, a. *dĕla.*
Soften, v. *dĕliza.*
Sole, a. *dadie.*
Solid, a. *jâla.*
Soliloquize, v. *kamba yĕmĕ.*
Some, a. *yĕyâma.*
Somebody, n. *oma,* person.
Something, n. *ezâma.*
Sometimes, ad. *egombe vâ'gombe.*

Somewhere, ad. *vâ mbora.*
Son, n. *onwana onomi* (a male child).
Song, n. *evanda.*
Soon, ad. *vâte* and *zunge.*
Sorrow, n. *isâva.*
Sorry, a. *e jena isâva* (he sees sorrow).
Soul, n. *ininla.*
Soup, n. *owĕmbâ.*
Sour, a. *kanda.*
South, n. *olomba.*
Space, n. *mbora.*
Span, n. *pĕni.* (English.)
Span, v. *kĕniza pĕni.*
Spark, n. *ombu* (ashes, spark, &c.).
Speak, v. *kamba* and *buia.*
Spear, n. *igânga.*
Speckle, a. *atânia, adâdâ* and *aboke.*
Spend, v. *bundakainia* (to break, spoil, spend, &c.).
Spill, v. *soka.*
Spine, n. *okângâ.*
Spirit, n. *ininla* (spirit, soul, shadow).
Spit, v. *tuenia.*
Spittle, n. *igwana.*
Spite, v. *bendia.*
Spiteful, a. *ntyogo.*
Split, v. *jaruna.*
Spoon, n. *ozyĕve* and *ozyĕve-atanga.*
Spread, v. *siza.*
Spring, n. (of water) *mbeni.*
Sprinkle, v. *nyĕnya.*
Sprout, v. *fela orângâ.*
Spur, n. *mpanga.*
Spy, n. *oganga.*
Squander, v. *bundakainia.*
Square, a. *n'iwanja* (with sides).
Squat, v. *are zyoge.*
Squeeze, v. *pita* (squeeze, cheat, oppress, wrong, &c.).
Staff, n. *ntongo* and *nkâgu.*
Stagger, v. *pĕva* and *timbiarimbia.*
Stammer, v. *kaguna.*
Stand, v. *kumana.*
Star, n. *igĕgĕni.*
Start, v. *dubua.*
Stay, v. *doana.*
Steal, v. *jufa.*
Steam, n. *adâdâ* and *amponi.*
Steamboat, n. *waro-tutu* (a smoke canoe).
Steer, v. *kota-pĕpĕ.*
Stick, v. *kota.*
Stitch, n. *tuma.*
Stiff, n. *keta* and *yi dembia.*
Sting, n. *elâgâli.*
Sting, v. *ta.*
Stingy, a. *mbato.*
Stink, v. *mpuna* and *ebânla puna.*
Stir, v. *bunduna.*
Stomach, n. *iwumu.*
Stone, n. *ido.*
Stoop, v. *dĕmbia.*
Stop, v. *kumana.*
Storm, n. *ogula.*
Straight, a. *gore.*
Straighten, v. *panga-gore* and *kumania.*
Stranger, n. *ogĕnda.*
Strangle, v. *kota g'ompele.*
Stream, n. *onwâ olâvi.*
Strength, n. *ngulu.*
Stretch, v. *dura.*
Strike, v. *bola.*
String, n. *nyânge.*
Strip, v. *tomba.*
Strong, a. *are ngulu.*
Stutter, v. *kaguna.*
Suck, v. *piva.*
Suds, n. *amponi mi ntyabo.*
Sugar, n. *ikoko ny'atanga.*
Summit, n. *igonu* and *ewonjo.*
Sun, n. *nkombe.*

Sunday, n. *shânâ.* (English.)
Sunset, n. *nkombe y'akwa.*
Sunshine, n. *bonwa nkombe.*
Suppose, v. *tanga* and *bětě.*
Surface, n. *olomba.*
Surround, v. *pingwa.*
Swallow, v. *mĕnla okilâ.*
Swarm, v. *ipa*, pl. *apa*, (of birds,) and *igenga* (bee).
Sweat, v. *togora.*
Sweat, n. *erogora.*
Sweep, v. *jâmbuna.*
Sweet, a. *onigi.*
Swell, v. *duma.*
Swift, a. *nĕga.*
Swim, v. *jâga.*
Swine, n. *ngowa.*
Swing, v. *pombiavombia.*
Sword, n. *okwara.*
Sycophant, n. *onoki* (a liar).

T.

Table, n. *tavoro.*
Tail, n. *okwende.*
Take, v. *bŏnga.*
Talk, v. *kamba.*
Tall, a. *dondoa, dondwi.*
Tame, a. *nkĕngâ.*
Taste, v. *demba.*
Teach, v. *nĕnja.*
Teacher, n. *onĕnja.*
Tear, v. *tena* (tear, cut).
Teeth, n. *anâ.*
Tell, v. *bulia.*
Tempt, v. *demba.*
Ten, a. *igomi.*
Tenth, a. *ny'igomi, y'igomi,* &c.
Terrapin, n. *ekaga*, pl. *kaga.*
Thank, v. *savinla* and *nkeva.*
That, a. *yânâ, yâ* and *meyânâ.*
Their, a. *wao, sao, mao,* &c.
Them, pron. *wao* and *wo.*
Then, ad. *gwa, go,* &c.
There, ad. *vâvâ.*
These, a. *sinâ, mesinâ,* &c.
Those, a. *sânâ, mesânâ,* &c.
They, pron. *wao.*
Thief, n. *ofe.*
Thigh, n. *ivĕvĕne.*
Thin, a. *sangasanga.*
Thing, n. *eza*, pl. *ya*, and *ezâma*, pl. *yâma.*
Think, v. *pivia* and *bětě.*
Third, a. *ny'araro, m'araro,* &c.
Thirst, n. *esove.*
Thirsty, a. *jena esove.*
Thirteen, a. *igomi ni raro.*
Thirty, a. *agomi araro.*
This, a. *yinâ* and *meyinâ.*
Thought, n. *ipivia.*
Thread, n. *nyângĕ.*
Three, a. *araro, ntyaro.*
Throat, n. *ongonga.*
Throw, v. *punga.*
Thumb, n. *omeno ompolu* (big finger).
Thunder, n. *njali ntova* (heaven's artillery).
Thus, ad. *yenâ* and *nânâ.*
Tickle, v. *kĕgĕndia.*
Tide, n. *eningo.*
Tie, v. *kora.*
Tight, a. *tyui.*
Time, n. *egombe.*
Tire, v. *jasa.*
To, prep. *go.*
Tobacco, n. *tako.* (English.)
Toe, n. *omeno w'âgolu* (the finger of the feet).
Together, ad. *yodu, modu,* &c.
Tomb, n. *oronginu.*
Tongue, n. *olĕmĕ.*
Too, ad. *kĕ* and *ta.*
Tooth, n. *inâ.*
Toothache, a. *mbungu.*
Torch, n. *ojo.*
Torment, n. *panga njuke.*
Total, n. *yodu, sodu,* &c.
Touch, v. *kota* and *demba.*

Tough, a. *jâla.*
Town, n. *nkala.*
Track, n. *ntyozyo.*
Trade, n. *igolu.*
Trade, v. *kola agolu.*
Trail, v. *dĕnga anango* (to take the scent).
Traitor, n. *onoki* (a liar).
Trample, v. *kilikili.*
Transfer, v. *kalua* and *kaluagalua.*
Tree, n. *erere*, pl. *rẹre.*
Tremble, v. *tatamina.*
Tribe, n. *ilŏngâ.*
Trouble, n. *njuke.*
True, a. *gĭlĭgĭlĭ* and *rĕti.*
Truly, ad. *gĭlĭgĭlĭ.*
Trunk, n. *tolongo.*
Truth, n. *rĕti* and *gĭlĭgĭlĭ.*
Try, v. *kĕniza.*
Turn, v. *pingwa.*
Twelve, a. *igomi ni mbani.*
Twenty, a. *agomi ambani.*
Twice, ad. *nyângâ mbani.*
Twist, v. *pĕnla.*
Two, a. *mbani*, *vani*, &c.

U.

Ugly, a. *ombe*, bad, ugly, &c.
Ulcer, n. *tunga.*
Umbrella, n. *igombegombe.*
Unbind, v. *puruna.*
Under, n. *dolongo.*
Understand, v. *mie* and *mieni.*
Understanding, n. *ewonjo* and *ogu.*
Unfold, v. *puruna.*
Unhappy, a. *irĕma zye pupu.*
Unjust, a. *mbe* (bad, ugly, unjust, &c.).
Unkind, a. *mbe.*
Unlock, v. *nunguna.*
Unloose, v. *puruna.*
Unpack, v. *tomba.*
Up, prep. *panda.*
Uphold, v. *simbia.*
Upon, prep. *go.*
Upset, v. *bonla.*
Urine, n. *anomia.*

V.

Valley, n. *olŏnga.*
Valor, n. *ntyondo mbia.*
Value, n. *ijona.*
Very, ad. *polu.*
Vessel, n. *onwatanga* and *owatanga.*
Vex, v. *bendia.*
Village, n. *nkala.*
Virtuous, a. *mbia.*
Visit, v. *kĕnda go jena.*
Visitor, n. *ogĕnda.*
Vomit, v. *toba* and *tova.*

W.

Wad, n. *ishusha.*
Wages, n. *ipa.*
Waist, n. *ntono.*
Wait, v. *pengina.*
Wake, v. *nŏngwa.*
Whetstone, n. *ido.*
Which, pron. *zye sĕ.*
Whip, v. *bola.*
Whisper, v. *mâga erungu.*
Whistle, v. *tonga ososi.*
White, a. *pupu.*
Who, pron. *o, mande.*
Whole, a. *yodu*, *modu*, &c.
Whore, n. *evove* and *evovevove.*
Why, ad. *osaun nde.*
Wicked, a. *mbe.*
Wide, a. *mpuzyu*, *mpolu*, &c.
Wife, n. *onwanto*, *omanto*, &c.
Wild, a. *bobo.*
Willing, v. *jivira.*
Windpipe, n. *nkângânâ.*
Wing, n. *owowa.*

Wink, v. *kwĕra.*
Wipe, v. *pala* and *siza.*
Wisdom, n. *ogu* and *ewonjo.*
Wise, a. *are ewonjo.*
Wish, v. *bela.*
Witch, n. *inyemba.*
Witch, v. *punga inyemba.*
With, prep. *na, ni,* &c.
Woman, n. *omanto* and *onwanto.*
Womb, n. *iwumu.*
Wood, n. *iga.*
Word, n. *igamba.*
Work, v. *janja.*
Work, n. *evilo* and *ijanja.*
World, n. *ntye* and *ntye yodu.*
Worship, v. *savinla.*
Would, v. *tâ.*
Wound, v. *tuma.*
Wound, n. *irenashane.*
Wrap, v. *savuga.*
Wrath, n. *egunu.*
Wrestle, v. *siva.*
Wring, v. *piza.*
Wrinkle, n. *njĕki.*
Wrist, n. *ntyamba* and *apulu.*
Write, v. *tĕnda.*
Wrong, a. *zye rĕti.*

Y.

Yawn, v. *koga.*
Ye, pron. *anuwe, nuwe.*
Year, n. *ompuma.*
Yellow, a. *tenatena* and *welâ.*
Yonder, n. *vânâ* and *mevânâ.*
You, pron. *o, awĕ* and *wĕ* and *â.*
Young, a. *onwâla.*
Your, pron. *yani, mani,* &c.
Yourself, pron. *anuwĕmĕ.*
Yea, ad. *ih.*
Yesterday, n. *jau.*

VOCABULARY.

PART II.

A.

Alugu, n. *alcohol, rum.*
Anyambia, n. *God.*
Agali, n. *oil.*
Ambala, n. *hammer.*
Ayĕ, pron. *he.*
Ayĕmĕ, pron. *himself.*
Aningo, n. *water.*
Aniva, n. *money, property.*
Azuwemĕ, pron. *ourselves.*
Anlaga, n. *people.*
Akaga, n. *cock-crowing.*
Aka, n. *sap.*
Amponi, n. *foam.*
Amĕwâ, a. *some.*
Agolu, n. *trade.*
Ampazya, n. *twins.*
Ande, pron. *what.*
Awĕ, pron. *you.*
Awĕmĕ, pron. *yourself.*
Anomia, n. *urine.*
Atinla, ad. *aft, stern.*
Awâgâ, n. *palsy.*
Alenji, n. *jib halyards.*
Azuwe, pron. *we.*
Azili, n. *pain.*
Abe, n. *burying place.*
Amala, n. *coal.*
Anoani, n. *debtor.*
Ananai, a. *eighth.*
Atani, a. *fifth.*
Agnandi, n. *grief, sorrow.*
Aningo-m'azango, n. *ink, book water.*
Ambĕ-'ningo, n. *milk, breast water.*
Avoro, v. *know.*
Anĕmĕni, a. *lame.*
Amĕnji, n. *peace.*
Anango, n. *scent, smell.*
Agomi, a. *tens.*

B.

Buhebuhe, v. *expand, grow.*
Bula, v. *extract, pull up.*
Benla, v. *ferment, boil.*
Bania, v. *hang, suspend.*
Buta, v. *hunt, seek.*
Bangatia, v. *jam.*
Bomba, n. *knife.*
Bonwa, v. *leak.*
Bâ, a. *alive.*
Batamina, v. *alight* (as a bird).
Bakuna, v. *meddle, interfere.*
Bĕnla, v. *plant, bury.*
Bânla, v. *rot, putrify.*
Bogizye, v. *salute.*
Boboti nyi kâkâ, n. *scorpion.*
Be, n. *silence.*
Bunduna, v. *stir.*

Bonwa, v. *rise, arrive.*
Bŏnga, v. *take.*
Bonla, v. *upset.*
Bâra, v. *dress, wear.*
Bobo, a. *afraid, wild.*
Bětě, v. *suppose.*
Bogina, v. *riot, disturb.*
Benda, v. *angry.*
Bendia, v. *vex.*
Bendiza, v. *aggravate.*
Bia, v. *come.*
Bandania, v. *seduce.*
Bandana, v. *commit adultery.*
Bambia, v. *ask, question.*
Bała, v. *awake.*
Boka, v. *bark.*
Bola, v. *beat.*
Bumbia, v. *betroth.*
Buru, n. (Port.) *donkey.*
Bulia, v. *speak, say.*
Bundakania, v. *break, destroy.*
Buka, v. *strangle.*
Bo, a. *far.*
Bola-ngâma, v. *drum.*
Baga, v. *bring.*
Bŏnga, v. *take.*
Baku, v. *kick.*
Bŏngio, v. *drunk.*
Benga, v. *present.*
Bela, v. *want, desire.*
Boga, v. *chew.*
Bika, v. *dislike, abhor.*
Bâ, a. *alive.*
Baraba, a. *near.*
Bowunia, v. *approach.*

D.

Duba, v. *obey, believe.*
Dena, v. *cry, weep.*
Dinga, v. *live long.*
Danga, v. *lose, bewilder.*
Dasu,
Denda, v. *do.*
Dura, v. *haul, pull.*
Děla, a. *soft, easy, weak.*
Donga, a. *first.*
Dogwa, v. *leap, fly.*
Dega, v. *interfere, stop.*
Devana, v. *forget.*
Dĕnga, v. *find.*
Doka, v. *knock.*
Diano, a. *low.*
Da, a. *long.*
Dâdina, v. *peep, watch.*
Dira, a. *heavy.*
Dadie, a. *alone, only.*
Dâ, a. *silent.*
Dandunla, v. *redeem.*
Dâmina, v. *sink, drown.*
Dembia, v. *shake, wag.*
Dudia, v. *weary.*
Dumba, v. *surprise.*
Děla-děla, a. *weak, faint.*
Daginla, v. *wish, desire.*
Datana, v. *meet.*
Doana, v. *live, dwell.*
Du, a. *all.*
Dembiza, v. *bend.*
Dembia, v. *bend.*
Dowa-mpaga, v. *bet.*
Duma, v. *bloat, swell.*
Daga, v. *chirp.*
Datiza, v. *collect, convene.*
Danda, v. *crawl.*
Dĕlia, a. *weak, soft.*
Dĕliza, v. *soften, weaken.*
Dĕki, n. (Eng.) *deck.*
Dondoa, n. *altitude, height.*
Danda, v. *deny.*
Doana-dâ, v. *hush, be silent.*
Duka, v. *strike, join.*
Doba-kâtâlâ, v. *kneel.*
Dumbina, v. *lay, put.*
Dingilia, v. *mark.*
Dovia, v. *set, place.*
Dira, v. *shade.*
Dubua, v. *start.*
Demba, v. *taste.*

E.

E, pr. *he.*
Ebandanie, n. *adulterer.*
Evovevove, n. *adulteress.*
Egâlani, ad. *like, similar.*
Egâmba, n. *allegory, parable.*
Egombe, n. *time.*
Egombe zodu, n. *always, all time.*
Egunu, n. *anger.*
Elungu, n. *old, ancient.*
Emâri, a. *another* (*thing*).
Edu, a. all, any.
Erĕm, n. *axe.*
Ekĕikĕi, n. *babe, infant.*
Eve, n. *bad.*
Ekĕmbe, n. *poison.*
Ebanda, n. *skin.*
Elĕlu, n. *beard.*
Elinga, n. *gown.*
Erere, n. *tree.*
Evĕrĕ, n. *meat and fish.*
Evĕrĕ zi nyare, n. *beef.*
Evia, n. *good.*
Ekeva, n. *wave, billow.*
Ewowa, n. *bladder.*
Elende, n. *boat.*
Epa, n. *bone.*
Ezango *and* Ezangango, } n. *book.*
Egara, n. *box, chest.*
Ezâmbâlâ, n. *broom, brush.*
Egoro, n. *case, sheath.*
Epwi, n. *chair.*
Evindi, n. *cloud.*
Ezalina, n. *comb.*
Ebende, n. *corpse.*
Eguwa, n. *cough.*
Evĕmba, a. *brave.*
Eningo, n. *water.*
Elâmbe, n. *dialogue.*
Eyŏnga, n. *drunkard.*
Evilo, n. *work, business.*
Enanai, a. *eight.*
Eroro, a. *empty.*
Eguwa, n. *fathom.*
Ebolĭ, n. *fist.*
Elĕnge, n. *fool.*
Elami, n. *gentleman.*
Evâva, n. *gizzard.*
Elash, (Eng.) n. *glass.*
Erene, a. *half.*
Evĕlĕsh, n. *handkerchief.*
Egwasa, n. *saw.*
Evango, n. *spear, harpoon.*
Epokolu, n. *hat.*
Ewonjo, n. *head.*
Eshânge, n. *hawk.*
Epĕpa, n. *rudder.*
Ekoka, n. *honey-comb.*
Ezande, a. *what is it? why?*
Eroana-isaun, n. *messenger.*
Ebângâmbângâ, n. *knee-pan.*
Enunguna, n. *opener, key.*
Ezango, a. *small.*
Eponga, n. *lid.*
Eva, n. *limb.*
Elavini, n. *length.*
Evove, a. *lustful.*
Elingilio, n. *mark.*
Etava, n. *mat.*
Egĕnizo, n. *measure, trial.*
Elina, n. *mediator.*
Eromi, n. *messenger.*
Egare, a. *middle, inside.*
Eyeno, n. *mirror.*
Ezo, n. *mortar, mill.*
Edingo, n. *mourning.*
Ewomba, n. *nape.*
Ekuru, n. *owl.*
Ekâmina, n. *peg.*
Eva, n. *vial.*
Ekânlâ, n. *phlegm.*
Epondoma, n. *pillow.*
Eduka, n. *pistol.*
Epĕlĕ, n. *plate.*
Enge, a. *plenty.*
Ezenge, a. *plenty.*
Egâni, a. *rapid, fleet.*

Ekuku, n. *sail.*
Ezanga, n. *salt.*
Eriga, n. *sap.*
Egâlângâ, n. *sea-sickness.*
Enimba, n. *secret.*
Epe, a. *short.*
Ezâma, a. *something.*
Elâgâli, n. *sting.*
Erogora, n. *sweat.*
Ekaga, n. *terrapin.*
Eza, n. *thing.*
Esove, n. *thirst.*
Efizagĕnge, n. *water-spout.*
Eponga, n. *wax.*
Entuntu, n. *multitude.*

F.

Fela, v. *put.*
Fwelia, v. *call.*
Felia *and* feia, v. *call, grow, mature.*
Fâ, a. *again.*
Fanga, v. *abscond.*
Fala, v. *throw.*
Fwinia, v. *return.*
Fwiniza, v. *send back.*
Fwemia, v. *err, mistake.*
Fwemiza, v. *mislead, cause to err.*
Fwema, v. *mistake.*
Fâkunde, a. *more.*
Finiza, v. *return.*

G.

Gami, v. *dislike.*
Go, prep. *at, upon, to.*
Gwi, prep. *at, in, from.*
Goboso, ad. *ahead.*
Gnando, n. *alligator, multitude.*
Gĭlĭgĭlĭ, a. *true, right.*
Gare, prep. *between, within.*
Gnandi, n. *envy.*
Gore, prep. *for, to, at.*
Gilido, n. *grind-stone.*
Gnâmbĕ, n. *guana.*
Gunu, ad. *here.*
Ge *and* genâ, conj. *or.*
Ga, aux. v. *must, ought.*
Ga, a. *same, like.*
Gwa, ad. *then.*

I.

Iwumu, n. *abdomen* (first and last syllables very slight).
Igonu, ad. *above.*
Ikanda, n. *acid.*
Ibanda, n. *adultery.*
Igĕza, prep. *against.*
Inya, n. *food.*
Inyomano, n. *altercation.*
Izâmbi, n. *parent, ancestry.*
Isuminia, n. *applause, praise.*
Imianga, n. *irons.*
Ikĕnge, n. *art, mechanic.*
Ikanga, n. *bald.*
Imonga, n. *ball, loaf.*
Inimba, n. *bamboo.*
Itutu, n. *bamboo-wine.*
Itâtâ, n. *banana.*
Ilonda, n. *fruit, beads.*
Igalinge, n. *bell.*
Iguwa, n. *bellows.*
Ivombo, n. *bile.*
Ikundu, n. *bird's nest.*
Ilangunia, n. *blacking.*
Ipâku, n. *blind.*
Ivare, n. *branch, bough.*
Iwongo, a. *bottom.*
Isavinla, n. *bow, reverence.*
Izawuizawu, a. *brackish.*
Ipunju, n. *brain.*
Ikasa, n. *bridge.*
Iguni, n. *brow.*
Isĕgĕ, n. *bowels.*
Ivugina, n. *beast, brute.*
Ita, n. *bundle.*
Iroki, n. *button.*

Ipaki, n. *cap.*
Imândâ, n. *caterpillar.*
Ipanga, n. *cause.*
Iwugu, *pl.* ambugu, n. *cheek.*
Ipinja, n. *choice.*
Igâma, n. *circle.*
Irâi, n. *dust, clay, earth.*
Inyângĕ, n. *thread.*
Inyângĕ siboboti, n. *spider's thread.*
Ifwi, n. *cold, fever.*
Ivanga, n. *law, command.*
Ijona, n. *cost.*
Ikumbu, v. *claws.*
Iyĕyĕ, n. *cramp.*
Ifĕra, n. *claw of tiger.*
Iboboti, n. *spider.*
Ilŏngâ, n. *country.*
Ibobo, n. *coward.*
Itula, a. *blunt, dull.*
Ikweliki, n. *pay for a wife.*
Impânta, n. *dagger, poignard.*
Ijenja, n. *daylight, dawn.*
Ibambo, n. *devil, demon.*
Ibela, n. *desire, want.*
Ipamba, n. *diarrhœa, dysentery.*
Ijuwa, a. *dead.*
Intyâni, n. *shame, disgrace.*
Isĕnda, n. *dizziness.*
Iguge, n. *door.*
Izâge, n. *duck.*
Izâge-nomi, n. *drake.*
Idâdâ, n. *drop.*
Imamu, a. *dumb.*
Iki, n. *egg.*
Igomi, a. *ten.*
Igomi ni mâri, a. *eleven.*
Indowu, a. *elastic.*
Ilanga, n. *moonlight.*
Itu, n. *fun, sport.*
Igeva, n. *rejoicing, exultation.*
Intyâ, n. *eye.*
Intyâ-tanga, n. *spy-glass* (white man's eye).
Ido, n. *stone.*
Ido-njali, n. *flint.*
Ibanga, n. *morning, forenoon.*
Iga. n. *forest.*
Ininla, n. *shadow, spirit, soul.*
Inyeni, n. *glutton.*
Ivango, n. *hernia.*
Ira, n. *hip.*
Ilâvâ, n. *fishhook.*
Ipivia, n. *thought, idea.*
Iwugu, n. *jaw.*
Ivuva, n. *knee.*
Iliria, n. *knot.*
Ijanja, n. *work, labor.*
Idâmbe, n. *sheep.*
Ilŏngâ, n. *country, language.*
Ivanga, n. *law.*
Ivĕmba, n. *leader.*
Igânga, a. *lean.*
Imbina, n. *lice.*
Inoka, n. *lie.*
Ininli, n. *liver.*
Ijonia, n. *load, filling.*
Itŏnda, a. *love.*
Ibobo, n. *lung.*
Ilâtâ, n. *mate.*
Iniva, n. *money, property.*
Igende, n. *message, errand.*
Ipâga, n. *prophecy.*
Ilanga yi 'gwĕli, n. *moonlight.*
Ijona, n. *murder.*
Ina, n. *name.*
Ina ny' itu, n. *nickname.*
Ipakilia, n. *origin, beginning*
Irandi, n. *oyster.*
Iwâra, n. *pair.*
Itutu, n. *palm-wine.*
Ileve, n. *palm* (of hand).
Itia, n. *fear, panic.*
Ilâlâ, n. *pawpaw.*
Igĕu, n. *parcel, bundle.*
Izâmbi, n. *parent.*
Itambe, n. *paw.*
Ipa, n. *pay.*
Isâva, n. *pity.*
Ikândâ, n. *plantain.*

Izyeva, n. *play.*
Ilepŏt, n. *iron pot.*
Isuminia, n. *praise.*
Ipĕdia, n. *pride, haughtiness.*
Inyomano, n. *quarrel.*
Itomba, n. *ransom.*
Idanduna, n. *redemption.*
Idâmbe, n. *sheep.*
Ivamba, n. *root.*
Igâma, n. *circle.*
Ikaza, n. *red-water.*
Inle, v. *saying* (to the effect).
Iviri, n. *shade.*
Inano, n. *spittle.*
Ininla, n. *shadow, spirit.*
Igânga, n. *spear.*
Igwana, n. *spittle.*
Igonu, n. *summit, top.*
Ipa, n. *flock* (of birds).
Igenga, n. *swarm* (of bees).
Ivĕvĕni, n. *thigh.*
Igolu, n. *trade.*
Inâ, n. *tooth.*
Iwambia, n. *large black snake.*
Igombegombe, n. *umbrella.*
Igàvi, n. *war.*
Inyemba, n. *poison, witch.*
Igamba, n. *word.*
Ijanja, n. *work.*
Irenashani, n. *wound.*

J.

Jena, v. *see.*
Jena ntyâni, v. *be ashamed.*
Jâlia, a. *able.*
Jivira, v. *willing, answer.*
Jomana, v. *altercate, dispute.*
Jĕma, v. *arouse.*
Jona, v. *kill, crack, break.*
Jobuna, v. *wash* (the face).
Jana, v. *beget, bring forth.*
Jâmbunia, v. *bleach.*
Jâmbuna, a. *bright.*
Janja, v. *work.*
Jŏgâni, n. *fowl, hen.*
Jĕgĕlu, n. *chin.*
Jŏgâni nomi, n. *cock.*
Jumbuna, v. *conceal.*
Jira, v. *converse.*
Jiga, v. *choke.*
Jaguna, v. *creep.*
Jara, v. *crush.*
Jinga, v. *cure.*
Jinla, v. *dance.*
Juwa, v. *die.*
Jŏnla, v. *laugh, ridicule.*
Janginia, v. *dissolve, melt.*
Jeniza, v. *cause to see.*
Jilinu, v. *dream.*
Jŏnga, v. *drink.*
Joma, v. *dry.*
Jufa, v. *steal.*
Jonia, v. *fill.*
Janginia, v. *float.*
Jasa, v. *fatigue, weary.*
Jira, v. *pour.*
Jâla, a. *hard, industrious.*
J gâ, v. *hear.*
Juwi, a. *hoary.*
Jekana, n. *hostage.*
Jâgâ, v. *sick.*
Javuria, v. *do at once.*
Ja, ad. *if, suppose.*
Jâgâ, ad. *if, suppose.*
Jowa, v. *itch.*
Jĕkĕlia, v. *judge.*
Jega, v. *kindle.*
Jona, v. *kill.*
Jonga, v. *join.*
Jĕsa, v. *lean.*
Jagiza, v. *melt, dissolve.*
Jomba, v. *marry.*
Jâginu, v. *hear, obey.*
Jâwa, v. *rest.*
Jomana, v. *quarrel, contend.*
Jekana, v. *covenant, bind, ratify.*
Jonginia, v. *remember.*
Jĕma, v. *wake, arouse.*

Janjina, v. *serve.*
Jemba, v. *sing.*
Jazya, v. *sneeze.*
Jaruna, v. *slip.*
Jâmbuna, v. *sweep.*
Jau, ad. *yesterday.*

K.

Kekiza, v. *try, get ready.*
Kâ kekiza, v. *able.*
Kângia, v. a. *shorten.*
Kĕnda, v. *go.*
Kwĕkwĕ, n. *sufficient.*
Kena, n. *advantage.*
Keva, v. *thank.*
Kâmba, v. *speak in parables.*
Kĕ, a. *too, also.*
Kenja, v. *gather, arrange.*
Kenja yâma yenge, v. a. *accumulate.*
Kumana, v. *arise, get up.*
Kera, v. *separate, divide.*
Kombina, v. *hem, barricade.*
Kola, v. *barter, buy, sell,* &c.
Kânde, a. *because.*
Kândenle, a. *because.*
Kâkâlâ, v. *beg, beseech, entreat.*
Kora, v. *tie, bind.*
Kwĕra, v. a. *bleed.*
Kota, v. *catch, hold.*
Keva, v. *conquer, master.*
Kânla, v. *cough.*
Krus, v. *cross.* (Portuguese.)
Koga, v. *crow.*
Kalunia, v. *change, turn.*
Keriza, v. *distribute.*
Komba, v. *dodge, avoid.*
Komba, v. *fence.*
Kwĕmi, v. *double.*
Kaka, a. *dry.*
Kâgâzyâ, n. *elbow.*
Kotiza, v. *explain, cause to hold.*
Kao, prep. *except, besides.*
Kowo, n. *eye-lid.*
Kogo, n. *fable.*
Kawa, v. *fade.*
Kwena, v. *faint.*
Koni, n. *fuel.*
Kwa, v. *fall.*
Kumia, n. *fur.*
Kova, v. *get, find.*
Kila, v. *grind, saw.*
Kwena-kâlâ, v. *beg, implore, entreat.*
Kavala, n. *horse.*
Kambina, v. *intercede, speak-for.*
Korina, v. *join.*
Kumania, v. *lift.*
Kĕniza, v. *try, attempt, measure.*
Kapende, n. (Eng.) *carpenter.*
Kĕgĕra, v. *nibble, gnaw.*
Kĕrĕ, n. *ornament, trinket.*
Kanga, v. *parch.*
Kwandamina, v. *pounce, match.*
Kila, v. *grind, pulverize.*
Kâmina, v. *ram, drive.*
Kavalia, v. *roll.*
Kâmba, v. *scrape.*
Kanjua, v. *settle.*
Kendekende, a. *silent, mute.*
Kâgâra, v. *snore.*
Kogina, v. *snuff.*
Kanda, a. *sour.*
Kĕniza, v. *try, attempt.*
Kamba, v. *speak, talk.*
Kaguna, v. *stammer.*
Keta, a. *cold.*
Kĕgĕndia, v. *tickle.*
Kaluagalua, v. *transform.*
Keva, v. *conquer.*
Kwĕra, v. *wink.*
Kumania, v. *straighten.*

M.

Menge, a. *many.*
Mbia, a. *good.*
Mboa, n. *dog.*

Mboni, n. *goat.*
Mbolo, n. *how do you do?*
Mbeni, n. *fountain, sea.*
Měniza, v. *finish.*
Mana, v. *completed, ended.*
Měma, v. *acknowledge.*
Mia, mie *and* mi, p. *I, me.*
Mia, v. *know.*
Modu, a. *all.*
Mama, v. *amaze, surprise.*
Monda, n. *amulet, charm.*
Mpângâ, n. *joint.*
Medu, a. *all, any.*
Mâga, v. *backbite, slander.*
Mbe, ad. *bad, wrong.*
Mpaga, n. *present.*
Mpolu, ad. *large, big.*
Mboa nyanto, n. *female dog.*
Mbute, n. (Eng.) *bottle.*
Mpěmba, n. *chalk, bread, flour.*
Mbwedi, n. *captive.*
Mpenjo, n. *cock-roach.*
Mba, n. *corn.*
Mpiri, a. *dark.*
Mpiri, n. *darkness.*
Mpoge, a. *deaf.*
Měga, v. *doze, drowsy.*
Mapoa, v. *evaporate.*
Mbuzya, n. *fish-net.*
Mběvě, a. *flat.*
Mpindi, n. *farm, plantation.*
Mpuni, v. *evaporate.*
Mbami, n. *forehead.*
Mbwiri, n. *feteish.*
Mpira, n. *gun-powder.*
Mběi, n. *part, half.*
Menda, n. *hatchet.*
Mpyu, n. *heat.*
Mpândâ, n. *hoof.*
Mengo, n. *horn.*
Mpângâ, n. *thing.*
Mieza, v. *explain, cause to know.*
Mpunji, n. *ivory.*
Mâgunio, n. *joint.*
Mpângâ, n. *knuckle.*
Mpandino, n. *ladder.*
Mpâga-shape, n. *pad-lock.*
Mbina, n. *louse.*
Matyen, n. (Eng.) *merchant.*
Mbato, n. *miser.*
Mělě, n. *to-morrow.*
Mpogo, n. *mouse.*
Mbora, n. *place.*
Mam, a. pron. *my.*
Mâ, pron. *thine, thy.*
Miěmě, pron. *myself.*
Miâla, a. *new.*
Mâri, a. *one, other.*
Mŏngi, n. *people, party.*
Mpânlâ, n. *path, road.*
Měnla, v. *patient, forbear.*
Menga, n. *pigeon.*
Mŏnga-tanga, n. *potato,* white man's yam.
Mpagaga, n. *present.*
Mieza, n. *sign,* make known.
Mondo, n. *snare.*
Mpanga, n. *spur.*
Měnla, v. *swallow.*
Mesinâ, a. *these.*
Mesânâ, a. *those.*
Meyinâ, a. *this.*
Mbungu, n. *tooth-ache.*
Meiza, v. *make known.*
Mâga, v. *whisper.*
Mande, pron. *who.*
Mpuzyu, a. *wide.*
Mani, pron. *your.*

N.

Nunguna, v. *abet, help.*
Numba, v. *hate.*
Ngulu, n. *strength.*
Nago, n. *house, home.*
Nkala, n. *town, home.*
Nyanga, ad. *able.*
Nkazya, v. *ache.*
Nkogo, n. *adage.*
Nyembanyemba, n. *witch.*

Ndowa, n. *enemy.*
Nyuma, n. *back.*
Nkolu, n. *evening.*
Ngulu yodu, n. *Almighty.*
Ne, v. *am, art, was.*
Nyilu, n. *anchor.*
Ni, na, conj. *and.*
Njuke, v. *trouble.*
Ntulungu, n. *angle, corner.*
Nkambi, a. *antelope.*
Ntyolo, v. *anvil.*
Nyâna, n. *ant.*
Ntyai, v. *apex, end, border.*
Nyavali, n. *arm-pit.*
Ntye, n. *ground, earth, world.*
Ntyâni, n. *shame.*
Nŏngunia, v. *arise.*
Nŏngwa, v. *get up.*
Nana, v. *abed.*
Ntyâvinâ, a. *asleep.*
Nunguna, v. *open, unlock.*
Ngâi, n. *garment.*
Ntyĕgĕ, n. *baboon.*
Nkândâ, n. *assembly, multitude.*
Nyembi, n. *ballad-singer.*
Ntyovi, n. *bamboo-nut.*
Nyemba, v. *poison.*
Ntomba, n. *bank, shallow.*
Ntyago, v. *banquet, sacrifice.*
Nkeli, ad. *childless, barren.*
Ntyĕnge, n. *wash-bowl.*
Nkânjâ, n. *bat.*
Nyowe, n. *bee.*
Nyari, n. *bullock.*
Nĕgira, v. *beg.*
Niva, v. *own.*
Niwâga, v. *bemoan, lament.*
Nkĕngâ, a. *kind, benevolent.*
Nya, v. *eat, bewitch, destroy.*
Nyâni, n. *bird.*
Nyanto, n. *female.*
Nonia, v. *bite.*
Noni *and* nonli, n. *bitter.*
Nâmbe, n. *black.*
Ntyĕmbâ, v. *blame.*

Njĕli, n. *knife-blade.*
Ntyina, a. *blood.*
Ngowa, n. *hog, swine.*
Ntimbe, n. *timber, board.* (Eng.)
Namba, v. *boil, cook.*
Ntyondo, n. *heart, calabash.*
Ntono, n. *breast, bosom.*
Nyenia, n. *brass.*
Nyama, n. *beast, brute.*
Noga, v. *build* (house).
Nuga, v. *construct* (boat).
Ndo, conj. *but.*
Ngâwĕ, n. *captain.*
Naka, v. *care for, be anxious.*
Nkoro, n. *centiped.*
Nântye, n. *room, apartment.*
Nkombe, n. *sun, calico.*
Nkonga, n. *copper.*
Ntyali, n. *custom, law.*
Ntyug'wedu, a. *daily.*
Nkĕi, a. *damp, cold.*
Ntyugu, n. *day* (of 24 hours).
Nokina, v. *deceive.*
Ntyali y' abambo, ad. *diabolical.*
Nkambini, n. *dialect.*
Nanga, n. *dirt.*
Nanga, a. *dirty.*
Ninia, v. *dive.*
Nyilinu, n. *dream.*
Nkizi, n. *dregs.*
Nkĕmbâ, n. *garment.*
Nanga, n. *dry season.*
Ngâma, n. *drum.*
Nkenjo, n. *dwarf.*
Ntyĕngĕ, n. *earth, sand.*
Njâgu, n. *elephant.*
Ngesh, n. *English.*
Nima, v. *extinguish, quench.*
Ngwanyâni, n. *eagle.*
Ntyaga, n. *farm, garden.*
Noa, v. *fight.*
Ntyûwi, n. *large fish.*
Ntimbenio, a. *even.*
Ntyini, n. *fly.*
Ntyozyo, n. *foot.*

Na *or* nla, prep. *for, with.*
Nyeza, v. *forgive.*
Nai, a. *four.*
Ndego, n. *friend.*
Ntyua, n. *gall.*
Ntyerere, n. *gazelle.*
Noma, v. *bite, gnaw.*
Ntyogo, n. *fetters.*
Nkangwe, n. *gale.*
Njali, n. *gun.*
Nkeva, n. *gum.*
Ntyâme, n. *hand.*
Nĕgiza, v. *make haste.*
Ntumbu, n. *heel.*
Ningo, n. *rain.*
Nomba, a. *mountain, hill.*
Ntyava, n. *hoop.*
Ngwĕntyotyo, v. *hop.*
Nkama, a. *one hundred.*
Njana, n. *hunger.*
Nĕnja, v. *teach.*
Nenge, n. *island.*
Ntyuga, n. *jug.* (Eng.)
Ntyânga-kanio, n. *kidney.*
Nuwunla, a. *last.*
Nyango, a. *small.*
Nĕnga, v. *learn.*
Njĕgâ, n. *leopard.*
Nĕra, v. *lick.*
Noka, v. *lie* (false).
Nana, v. *lie down.*
Nŏngunia, v. *lift.*
Nunga ojo, v. *light candle.*
Ntaga, a. *same, like.*
Nkuvia, n. *shell.*
Nunja, v. *open, unlock.*
Ntugu, n. *loin.*
Nda, a. *long.*
Nango, n. *medicine.*
Nyâla, a. *new, young.*
Nkĕma, n. *kind of monkey.*
Ngwe, n. *mother.*
Nkândâ, n. *moving multitude.*
Nyângâle, n. *music.*
Ntyângâ, n. *nail.*

Nyawĕ, ad. *no, nay.*
Nâmbe, n. *negro.*
Ntombo, n. *needle.*
Ntyango, n. *news.*
Nyinâgomi, a. *ninth.*
Nkâmi, n. *north.*
Ntangu, n. *number.*
Nkavi, n. *oar, paddle.*
Nkango, n. *odor, fragrance.*
Nungu, a. *old.*
Nyŏngâ-mâri, a. *once.*
Nyŏngâ, n. *time.*
Ntigo, a. *left, deserted.*
Nowana, v. *owe.*
Niva, v. *own, possess.*
Nuga, v. *paddle, row.*
Nkazya, n. *pain.*
Njanja, n. *pan.*
Ngozyo, n. *parrot.*
Ntuka, n. *feeling, skin.*
Ntogolu, n. *pepper.*
Ntimbe, n. *plank, board.*
Noginla, v. *plait hair.*
Nĕngĕnia, v. *point, aim.*
Nyemba, n. *poison, witch.*
Ntare, n. *informer.*
Ntĕbĕ, n. *rafter.*
Ningo, n. *rain.*
Nâga, v. *rain.*
Nŏngunia, v. *rouse, awake.*
Ntori, n. *rat.*
Nyangi, n. *sake.*
Nkowo, n. *scab.*
Nkazyo, n. *fish scale.*
Ndolo, n. *scar.*
Nyenya, v. *scatter.*
Nyambani, a. *second.*
Nyongo, n. *servant, steward.*
Ny'orâgenu, a. *seventh.*
Ntyâni, n. *shame.*
Nkânjĕ, n. *shark.*
Ntyuba, n. *shell.*
Nunja, v. *shut.*
Ny'orowa, a. *sixth.*

Nânâ, ad. *so.*
Ntyavo, n. *soap.*
Ntyogo, n. *reproof, severity.*
Nyĕnya, v. *sprinkle.*
Ni'wanjo, a. *square* (with sides).
Ntongo, n. *club, staff.*
Nyânge, n. *twine, thread.*
Nkombe, n. *sun.*
Nkombe-nyondo, n. *noon.*
Nĕga, a. *swift.*
Ny'igomi, a. *tenth.*
Ny'araro, a. *third.*
Njali-toba, a. *thunder.*
Nkângânâ, n. *wind-pipe, millipped.*
Njĕki, n. *wrinkle.*
Ntyamba, n. *clasping.*

O.

Olonda, n. *bud.*
Osekani, n. *bushman.*
Okĕle, n. *bushman.*
Ompongoni-iroki, n. *button-hole.*
Ompogoni, n. *hole.*
Ogâli, n. *twine.*
Ogulu, n. *rope.*
Oduma, n. *cannon.*
Owaro, n. *canoe.*
Ompombo, n. *cape* (of land).
Ompege, n. *cheese.*
Oma ewonjo, n. *head-man, chief.*
Onwana, n. *child.*
Okândâ, n. *cotton.*
Ogĕla, v. *crack, split.*
Omanga-tanga, n. *cocoa-nut* and *white man's nut.*
Orĕma, n. *heart, conscience.*
Oyino, n. *dance.*
Owanga, n. *morning dawn.*
Onoki, n. *liar.*
Onoki, a. *deceitful.*
Orŏnga, a. *deep.*
Onigi, a. *sweet, delicious.*
Ozyele, a. *destitute.*

Ompembĕ, n. *dew.*
Onyambe, *devil, demon.*
Ogangana, n. *agreement, concert.*
Osaun, n. *thing, affair.*
Ogu, n. *sense, wisdom.*
Oganga, n. *doctor.*
Ozĕndo, v. *dowry.*
Olambanu, a. *dozen.*
Onyĕngĕ, n. *drizzling.*
Odando, a. *proud.*
Ombutu, n. *dust.*
Oroi, n. *ear.*
Omoro, n. *ear-ring.*
Ompenli, n. *handle.*
Odushâ, n. *ignorant.*
Ogonu, n. *duty, business.*
Otŏngu, n. *eye-ball.*
Oguni, n. *eye-brow.*
Ozyo, n. *face.*
Ogâi, n. *family.*
Owowa, n. *feather, quill.*
Ogomba, n. *fence.*
Omeno, n. *finger.*
Ogoni, n. *fire.*
Otâki, n. *fin* (a cock's tail).
Ogĕnlĕ, n. *flea.*
Ozyonu, a. *flexible.*
Owumbu-towa, n. *fog.*
Ogwande, a. *generous.*
Onwanto, n. *girl.*
Orove, n. *grass.*
Oronginu, n. *grave.*
Onyena, n. *glutton.*
Olĕlina, n. *groin.*
Orue, *pl.* shitue, n. *hair.*
Okondo, n. *heap, pile.*
Onwâ wi ntye, n. *native, free-man, child of the soil.*
Onwana, n. *child, young man.*
Ogĕnda, n. *stranger, traveller.*
Osaun, a. *thing.*
Ogazagaza, v. *active.*
Ogani, n. *a farewell.*
Onĕmbâ, a. *cunning.*

Onerâ, a. *aged.*
Okanla, n. *advocate.*
Ozyâzyâ, n. *a controversy.*
Ompunga, n. *air, wind.*
Ovâvi, n. *ambassador.*
Ogangano, a. *friendly.*
Omâri, a. *another* (person).
Ozamba, n. *aside, apart.*
Ogâ, v. *arm.*
Ogâ-ralie, n. *arm-full.*
Ozângâ, n. *arrow.*
Oganji, n. *artery.*
Ombu, n. *ashes.*
Ogolu, n. *leg.*
Ogolu nja, v. *astride.*
Onwângwĕ wi ngwĕ, n. *aunt* (mother's sister).
Onwângwĕ wa rere, n. *aunt* (father's sister).
Otewu, a. *awkward.*
Okângâ, n. *spine.*
Ompinga, n. *cylindrical, circular, spherical* (a ball).
Ozowa, n. *scab.*
Orĕga, n. *barrel.*
Otondo, n. *basket.*
Onwa wi nkângĕ, n. *bastard.*
Ozĕgĕ, n. *sand, beach.*
Osange, *bean, pea.*
Ozuwa, a. *narrow, shallow.*
Ozumbu, n. *beak* (of bird).
Odo, n. *bed.*
Oma, n. *person.*
Otumba, n. *belt, girdle.*
Ozâmbâlâ, n. *broom, besom.*
Olega, n. *biscuit.*
Onâmbe, n. *negro.*
Oguwaguwa, n. *blacksmith.*
Owĕmbâ, n. *broth, soup.*
Okuwĕ, n. *body, self.*
Onwâ nomi, n. *boy.*
Onwĕi, n. *breath, solar heat.*
Okeva, n. *billow.*
Ozagazaga, a. *brisk.*
Ozanja, n. *bristle.*

Ofafa, n. *brittle.*
Ompozyu, a. *broad, wide.*
Olâvi, n. *river.*
Olâvi wango, n. *brook.*
Onwângĕ *and* Onwâ-rere. } *brother.*
Omponga-nkâmi, n. *sea-breeze.*
Omponga-olomba, n. *land breeze.*
Owatanga, n. *vessel.*
Okwara, n. *sword.*
Orowa, n. *heaven.*
Oyombinu, n. *hem.*
Obota, n. *hen.*
Olimba, n. *herd.*
Ogwĕli, n. *moon.*
Ogwĕli-mbĕi, n. *half-moon.*
Olĕmbĕ, n. *honey.*
Ogera, a. *idle, lazy.*
Ogana, n. *idol.*
Oyombo, a. *irritable.*
Onĕnja, n. *teacher.*
Okângâlâ, n. *keel.*
Oga, n. *king, head-man.*
Owanga, n. *iron.*
Olanda, n. *knife.*
Ombilo, n. *laborer.*
Owavi, n. *leaf.*
Onoki, n. *liar.*
Owĕyi, n. *life, health.*
Ozange, n. *light.*
Olonga, n. *ring, link.*
Olumbu, n. *lip.*
Osesele, n. *lizzard.*
Ovove, a. *lewd.*
Omonga, n. *loaf, ball.*
Onomi, n. *man.*
Oma, n. *person.*
Ogwĕra lingelinge, n. *midnight.*
Ogumia, n. *mast.*
Onyĕngĕ, n. *mist.*
Ogwana, n. *mouth.*
Ombânla, n. *mud.*
Ompele, n. *neck.*
Ogangano, n. *friend, neighbor.*
Ogu, n. *sense, mind, intelligence.*

Ogwĕra, n. *night.*
Ompombo, n. *nose.*
Ozyâguna, n. *nostril.*
Olonda, n. *nut, fruit.*
Oniva, n. *owner.*
Owanga-mbili, n. *palm-nut.*
Oyila, n. *palm-tree.*
Olâlâ, n. *pawpaw-tree.*
Ozâzi, n. *pestle.*
Okondo, n. *pile, heap.*
Ozyâ, n. *pipe.*
Oganji, n. *pulse.*
Ozyivo, n. *punishment.*
Olembiano, n. *race.*
Owenda-tena, n. *razor.*
Odanduna, n. *redeemer.*
Ongwanjangwanja, n. *roof.*
Ogâli, n. *rope.*
Olŏngâ, n. *sample, same kind.*
Ozunge, n. *savior.*
Ompunga, n. *sea-breeze.*
Onwângâ, n. *seed.*
Omamba, n. *snake, serpent.*
Orâgenu, a. *seven.*
Ovega, n. *shoulder.*
Oběli, adv. *sickly.*
Orowa, a. *six.*
Okĕngekĕnge, n. *mechanic.*
Oshaka, n. *slave.*
Otutu, n. *smoke.*
Olomba, n. *south* (up the river).
Okângâ, n. *spine.*
Ozyĕve, n. *spoon.*
Ompuna, n. *stench.*
Ogula, n. *storm.*
Okwenda, n. *tail.*
Ofe, n. *thief.*
Ongonga, n. *throat.*
Oronginu, n. *grave.*
Ojo, n. *torch, candle.*
Odolongo, prep. *under.*
Olânga, n. *valley.*
Orove, n. *grass, weed.*
Ososi n. *whistle.*
Onwanto, n. *woman.*
Ompuma, n. *year.*
Onwâla, a. *young.*
Ombâma, n. *boa-constrictor.*
Ompenli, n. *black snake.*
Okenja, n. *large spotted snake.*

P.

Pâgwa, v. *abate.*
Periza, v. *cause to lose.*
Pera, v. *lose, escape.*
Periza onwana, v. *abort.*
Panga, v. *make.*
Penia, v. *accompany.*
Piagana, v. *advantage, to surpass, pass by.*
Pendia, v. *swell.*
Pangana, v. *promise.*
Piĕre, adv. *near.*
Puruna, v. *alter, change.*
Panga njuke, v. *make trouble.*
Panda, v. *ascend, climb.*
Pĕpia, v. *beckon.*
Pakilia, v. *commence, begin.*
Pona, v. *see, behold.*
Posho, adv. of comp. *more.*
Pa, v. *give, present, bestow.*
Punjina, v. *blow* (with the mouth).
Pĕvina, v. *blow* (as wind).
Pizagĕza, v. *bore.*
Pezya *and* pia, v. *burn.*
Pânla, n. *calm.*
Punga, v. *throw, cast.*
Pus, n. *cat.* (Eng.)
Pengakania, v. *change.*
Pita, v. *cheat* (squeeze).
Pinja, v. *choose.*
Pupu, a. *white, clean.*
Piara, v. *compress, squeeze.*
Pikilia, v. *consider, reflect.*
Puga, v. *cover.*
Pago, a. *coarse.*
Pazangana, v. *disperse, scatter.*
Poswa, v. *drop, fall.*

Poa, v. *ebb, go down.*
Pindinia, v. *encourage.*
Piagana, v. *exceed, extend.*
Panda, v. *evaporate.*
Pândia, v. *feign.*
Pângĕnĕngĕ, v. *grin.*
Penda, v. *grow.*
Poma, v. *grow.*
Panla, v. *hew.*
Pazya, v. *hew.*
Pandia, v. *inaugurate.*
Pivia, v. *think, intend.*
Pokwĕ, v. *interfere.*
Penjavenja, v. *keep.*
Puruna, v. *loose, untie.*
Pera, v. *lose, forfeit.*
Pianguna, v. *masticate.*
Pelĕ, adv. *soon, quick.*
Punu, n. *pawn.*
Pinja, v. *prefer.*
Pitakania, v. *plunge, dive.*
Piga, v. *protect, keep.*
Pĕdia, v. *insult, despise.*
Pindinia, v. *shove, push.*
Pĕva, v. *reel, stagger, adrift.*
Paruna, v. *rescue, deliver.*
Poria, v. *sharpen.*
Poĕlĕla, v. *slip, slide.*
Pâga, v. *prophecy.*
Piva, v. *suck.*
Pingwa, v. *surround, compass.*
Pombiavombia, v. *swing, oscillate.*
Pĕnla, v. *twist.*
Polu, adv. *very.*
Pengina, v. *wait, tarry.*
Pezya, v. *weigh.*
Pala, v. *wipe.*
Piza, v. *wring.*

R.

Rĕti, a. *right,* (Eng.) *true.*
Rere, n. *father, benefactor.*
Râwonge, n. *comet.*
Rania, a. *insane.*
Rĕgâ, a. *crooked.*
Roro, a. *empty.*

S.

Shuga, v. *agitate, shake, jam.*
Siga, adv. *aground.*
Sodu, a. *all.*
Saga, v. *anoint, smear.*
Suminia, v. *applaud, praise.*
Shimbia, v. *arrest, catch.*
Sâvuna, v. *bathe, wash.*
Sĕku, v. *belch.*
Sâgiza, v. *betray, deceive.*
Sĕmba, v. *blame.*
Sapamina, n. *bolt.*
Savinla, v. *bow, reverence.*
Sowa, v. *bruise.*
Sombia, v. *command.*
Siza, v. *rub, scour, clean.*
Sâza, v. *complain.*
Sâria, v. *connive, intrigue.*
Sinda, a. *cruel.*
Sĕlia, v. *deride, laugh at.*
Salia, v. *detect.*
Sumina, v. *descend.*
Sindina, v. *contented.*
Shâkâlia, v. *disturb, interrupt.*
Singa, v. *dye.*
Sanguna, v. *embrace, salute.*
Sikângĕ, n. *eyelashes.*
Songa, v. *follow.*
Sika, n. *gold.*
Silia, v. *gaze, stare.*
Siminia, v. *groan.*
Shitue, n. *hairs.*
Sinunguna, n. *help.*
Sĕ, pr. *his, her's, what.*
Suna, v. *hurt.*
Sitâvâ, v. *cursing.*
Shâkâlâ, v. *injure.*
Suga, n. *joke.*
Shape, n. *key.*
Sâmba, n. *kiss.*

Swaka, n. *knife.*
Sumbu, n. *lead.*
Sungiazungia, v. *shake.*
Soka, a. *loud.*
Sânga, v. *mend.*
Simbia, v. *oppose, uphold.*
Shâwa, v. *peck.*
Sanga, v. *peel.*
Suna, v. *pinch.*
Sa, v. *piss.*
Sâva, v. *pity.*
Sheva, v. *play.*
Shevazyeva, v. *play much.*
Siva, v. *punish, whip.*
Sungina, v. *save.*
Shânâ, n. *Sunday.*
Shĕngina, v. *shave.*
Solove, n. (Eng.) *silver.*
Shâta, v. *waylay, steal upon.*
Sĕkuma, v. *sob, sigh.*
Soka, v. *spill.*
Sinâ, a. *these.*
Sânâ, a. *those.*
Sangasanga, a. *thin, slazy.*
Sodu, a. *all.*
Savuga, v. *wrap.*

T.

Tiga, v. *leave, let.*
Tena, v. *cut, off.*
Tâwa, v. *abuse, insult, curse.*
Tŏnda, v. *love.*
Tia, v. *fear.*
Tava, v. *alter, change.*
Teniza, v. *arbitrate.*
Tomba, v. *banish, send away, take away.*
Toana, v. *send, bear, carry.*
Temiza, v. *deceive, betray.*
Tula, v. *blunt, crush.*
Tenatena, a. *red, brown.*
Tuwa, v. *burst.*
Tangani, *white man.*
Tanga, v. *think, count.*
Tumba, *dig.*
Teva, *show, direct, teach,* &c.
Tambo, v. *disappoint.*
Tiena, v. *distrust.*
Twezina, v. *drip.*
Tani *and* tyani, a. *five.*
Tugu, n. *flank.*
Tĕva, v. *hatch.*
Tele, a. *naked.*
Tolu, n. *towel, napkin.*
Tata, n. *papa, father.*
Tigare, v. *stop.*
Tuena, v. *penetrate.*
Togora, v. *perspire.*
Toba, v. *vomit, puke.*
Tevuna, v. *rebuke, reprove.*
Tenatena, a. *red.*
Timbiarimbia, v. *stagger, reel.*
Tieza, v. *scare.*
Tonga-ogazyi, v. *scream.*
Toma, v. *send.*
Tuma, v. *sew.*
Tuenia, v. *spit.*
Taburu, n. (English.) *table.*
Tyui, a. *tight.*
Ta, ad. *too.*
Tako, n. *tobacco.*
Tatamina, v. *tremble.*
Tolongo, n. *trunk.*
Tunga, n. *ulcer.*
Tĕvia, v. *wet.*
Ta, v. *sting, bite.*
Tĕnda, v. *write.*

V.

Vâ, prep. *among, at.*
Vugina, n. *animal, beast.*
Vingwa, prep. *around, to go about.*
Vani, *two.*
Vĕnâ, ad. *here.*
Vĕvĕlĕ, a. *level, smooth.*
Vĕnditua, ad. *perhaps.*
Vĕrĕvĕrĕ, a. *low.*

Vâte-vĕnâ, ad. *now.*
Vuguvugu, ad. *outside.*
Vâ, ad. *some.*
Vâte, ad. *soon.*
Vâvâ, ad. *there.*

W.

Wanga, n. *nut.*
Wanga-tanga, n. *cocoa-nut.*
Wenge, n. *many.*

Y.

Ya yenge, a. *abundant.*
Yenge, a. *much, many.*
Yodu, a. *all.*
Yâma, *things.*
Yedu, a. *all, any.*
Yejŏnga, n. *drink.*
Yitua, n. *edge.*
Yĕguyĕgu, v. *grow, expand.*
Y'antyâ, n. *gravel, dust.*
Yĕ, pro. *him, her, it.*
Yi, pron. *it, which, who.*
Yârunda, a. *sacred.*
Yeyâma, a. *scarce, some.*
Yenâ, ad. *so, thus.*
Yâ *and* yânâ, a. *that.*
Yinâ, a. *this.*
Yani, a. *yours.*
Yâ, pro. *and* a. *you, yours.*
Yazyo, a. pron. *ours.*
Yam, a. pron. *mine, my.*

Z.

Zyele, *not, nothing.*
Zye vĕi, n. *absent.*
Zodu, a. *all.*
Zoli, prep. *below.*
Zye kwĕ, a. *improper, not sufficient.*
Zye mbia, a. *improper, not good.*
Zyele-pivia, a. *no thought, inconsiderate.*
Zunge, ad. *quick, soon.*
Zyoge, a. *squatted.*

BSB Bayerische StaatsBibliothek

MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Wilson, John Leighton

A Grammar of the Mpongwe Language, with Vocabularies: by the Missionaries of the A. B. C. F. M. Gaboon Mission, Western Africa

New York 1847

L.rel. 1880
urn:nbn:de:bvb:12-bsb10589279-5